

# GOLDEN GATE

A JOURNAL OF PRACTICAL REFORM, DEVOTED TO THE ELEVATION OF HUMANITY IN THIS LIFE, AND A SEARCH FOR THE EVIDENCES OF LIFE BEYOND.

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## GEMS OF THOUGHT.

Whoso judges harshly is sure to judge amiss.—*Rossette.*

Many of our cares are but a morbid way of looking at our privileges.

He that shows his passion also shows his enemy where to strike him.

No fountain so small but that Heaven may be imaged in its bosom.—*Harthorne.*

Trials wear us into a liking of what possibly in the first essay, displeased us.—*Locke.*

The only way for a rich man to be healthy is by exercise and abstinence, to live as if he were poor.

Mayhap it is wrong to call that death which is rather the end of man's mortality than of his life.—*Pliny.*

It is not until we have passed through the furnace that we are made to know how much dross was in our composition.

Envy, like a cold poison, benumbs and stupefies; and, conscious of its own impotence, folds its arms in despair.—*Jeremy Collier.*

Misfortune is never mournful to the soul that accepts it, for such do always see that every cloud is an angel's face.—*Saint Jerome.*

Character can never suffer a stain without some loss. The blot may be erased, but with the erasure goes part of the original texture.

You can not do wrong without suffering wrong. Treat men as pawns and ninepins and you shall suffer as well as they.—*Emerson.*

Those that place their hope in another world have in a great measure conquered dread of death and unreasonable love of life.—*Atterby.*

Whoever resigns himself to unhappiness flees from all contradiction and what is more opposed to his inward conviction than cheerful society.

The man who revenges every wrong that is done him has no time for anything else. If you make your life a success you can afford to let the dogs bark as you go by.

The fortitude of a Christian consists in patience, not in enterprise which the poets call heroic, and which are commonly the effects of interest, pride and worldly honor.—*Dryden.*

As a piece of glass, from the vicinity of gold, acquirith the color of a topaz; so a fool may derive some consequence from the presence of a wise man.—*From the Sanskrit.*

The man who never failed is a myth. Such an one never lived and is never likely to. All success is a series of efforts in which when closely viewed, are seen more or less failures.

Better to do what I can while it is called to-day; and if the edifice I create be but a dog-hutch, it is more honorable to have built a dog-hutch than to have dreamed of building a palace.—*Carlyle.*

It was out of the cloud that the deluge came, yet it is upon it that the bow is set. The cloud is a thing of darkness, yet God chooses it for the place where he bends the arch of light.—*H. Bonar.*

## FRED EVANS.

### A Brief Sketch of his Life and Mediumship.

BY THE EDITOR.

So much notice has been taken of this remarkable medium in the columns of the GOLDEN GATE, that we are sure our readers will be pleased to see what manner of man he is like; hence the very fair likeness we present herewith. Fred Evans was born in Liverpool, England, June 9, 1862. He is rather under medium stature, is youthful in appearance, with pleasant features, and of fine health and physique. He was subject, in early life, to strange psychical experiences which indicated his mediumistic nature, but concerning which he then had no knowledge.

At the age of thirteen he entered upon a seafaring life. He was then a bright, active, muscular boy, quick to learn, and perfectly fearless of danger. He soon became thoroughly familiar with his duties. No old sea dog could "shin up" a rope quite as rapidly as Fred, and none was more ready to respond to every call of duty.

This period of his life, from the age of thirteen to twenty-one, was one of unusual hardship and danger. His first venture was upon the bark "Lorraine," which was wrecked in the English Channel, and our sailor boy barely escaped with his life. His next venture was upon the steamship "Teutonia," which is unmarked by any important event. His second voyage, by the same steamer, was one of continued accident and danger. A fearful gale was encountered off the coast of Spain, the vessel lost her propeller, the sails were blown away, and for nine days the ship drifted at the mercy of the wind and waves. In endeavoring to land in small boats several of the crew lost their lives. A harbor was finally reached, repairs made, and the ship set sail for Havana. Before reaching its destination the propeller again dropped out, an accident which our young sailor foretold, and warned the captain to prepare for, but his warning was unheeded.

But without attempting to follow him in all of his voyages, or note the many important incidents in his sea-faring career, we will touch only upon the more important points.

In a voyage on the bark "Cynosure" from London to Australia, the cook, who had been acting strangely for several days, after preparing the evening meal ready for serving, jumped overboard and was lost. Lots were cast to supply his place and Fred was elected. On entering the galley to serve up the food, the dishes began to clatter and skip about in an unaccountable manner, and he fled in dismay to the deck; but he soon overcame his fears and returned to his task, when he found everything quiet.

It was during this voyage, in a fearful storm, that a wave broke over the ship washing Fred overboard. A few moments afterwards, by the lurch of the vessel, or possibly by the aid of those powers which ever attend him, he found himself again on deck and uninjured. In fact he seems, in his perils by sea, to have borne a charmed life, as we doubt not he did. The storm raged with great fury for many days. During its progress, when the crew were all on deck working for dear life to save the ship, he was sent into the fore-cabin on an errand. The place was quite dark, but light enough for him to see a strange man standing there, who showed him a knife wound in his breast from which the blood was flowing. Fred noted his dress and appearance, but did not stop long to make his acquaintance! He told his shipmates what he had seen, and on the following day he was sent for by the captain and requested to recount his experience. He was informed that his description tallied exactly with that of a Spaniard who was stabbed and killed in a personal affray during a former voyage, and concerning which young Evans knew nothing.

This voyage lasted eighteen months, and was a series of accidents from first to last. He was warned by the invisibles not to ship in the vessel again, and although the captain, who had treated him very kindly, urged him to do so, he refused. In her next voyage the ship was wrecked off Cape Horn and all on board lost.

Our young sailor's next voyage was on the "Shatamuc" to New York. This vessel was water-logged, and for eleven days the crew were obliged to sleep in the rigging where they subsisted on a cracker a day to each man, and a little water which they had been able to secure.

Evans is an expert swimmer, strong of limb, and perfectly cool in time of danger, qualities which have enabled him to rescue several per-

sons from drowning. In March, 1881, a laborer fell from the dock in Bramley Moore, Liverpool, and would have drowned but for the timely assistance of Evans, who sprang into the ice-cold water and bore him to the shore. A few days later a man fell from the Husskisson dock, Liverpool, whom he also saved from drowning in like manner. But the most noteworthy incident of this kind occurred in April of the same year. Mr. Evans was a passenger on a steamer on an excursion trip on the River Mersey. There was a crowd of young people on board, who, on the return trip, and when nearing the wharf, became quite boisterous. One of the gangway fenders became displaced in their roistering, and

stantly employed. At that time his means were exhausted, and it became necessary that he should receive pay for the exercise of his gifts.

On the 21st of June, 1886, Mr. Evans went before the Society of Progressive Spiritualists, where his guide, Spirit John Gray, produced over thirty messages between a pair of sealed slates in the hands of a committee chosen by the audience.

In March last, the editor of this journal went with him before a large and intelligent audience in the City of San Jose, where under crucial test conditions he produced about eighty messages upon five slates—the slates being prepared and held by a skeptical committee. A few weeks



Yours Fraternally  
Fred Evans

a young lady was crowded overboard. Mr. Evans, who was standing in another part of the boat, on hearing the cry, "A man overboard!" was suddenly impelled by a mighty impulse to leap to her rescue. He did so, notwithstanding he was encumbered with heavy clothing. Seeing a white object floating near, he seized it. It was the form of the woman, who, fortunately for the brave swimmer, was insensible. It was 10 o'clock in the evening, and the night was very dark. All was confusion on board, the boat was stopped and an effort made for their rescue. But they were lost in the darkness, and it was supposed that both were drowned. Evans bore up the fainting woman and manfully struck out for the shore, which he reached in safety. For this act the Liverpool Shipwreck and Humane Society voted him the thanks of the Society for his bravery, with a present of two pounds. The Society's certificate, which he has framed, is one of his most cherished treasures.

Mr. Evans' next venture was in an old bark in the cotton-carrying trade, which was wrecked in the mouth of the Mississippi river. Next, in the position of Quartermaster, on board the steamship "Arabic," he made a voyage from Liverpool, via the Suez Canal, to India, thence to China and Japan, and thence to San Francisco, where he was honorably discharged. He was afterwards engaged for two years as Quartermaster on various steamers in the coasting service, running to Victoria and other ports, and making two trips to Alaska. This ends his nautical career, which is quite enough for a young man then only twenty-two. He has some eight or ten honorable discharge papers, with several personal cards of merit, which he highly prizes.

In 1884 he commenced the investigation of Spiritualism, his first experience being at one of Mrs. Foye's public test seances given at Washington Hall on Eddy street, in this city. Venturing in there one evening, from curiosity, with a shipmate, his companion was dumb founded by hearing a name given known to no one present but himself, with a description of the manner of his demise, when, where, etc. Evans became much interested. He visited several mediums, all of whom assured him that he would be a powerful medium himself if he would only sit for development. He finally concluded to do so, and after sitting every evening for about three months, and when about to abandon the effort in disgust, he received the gift of independent slate-writing, together with that of clairvoyance, clairaudience, and other phases.

In February, 1885, he gave his first professional seance, since which time he has been con-

stantly employed. At that time his means were exhausted, and it became necessary that he should receive pay for the exercise of his gifts. On the 21st of June, 1886, Mr. Evans went before the Society of Progressive Spiritualists, where his guide, Spirit John Gray, produced over thirty messages between a pair of sealed slates in the hands of a committee chosen by the audience.

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later the writer accompanied him to San Diego, Los Angeles and Santa Barbara, in each of which places, before critical audiences, and in like manner as at San Jose, he never failed to produce from four to six slatesful of messages, including several pictures of prominent deceased Spiritualists. [A full account of this trip and of the public meetings held, appeared in these columns at the time; hence, we will not repeat it here.]

We have held many experimental seances with this medium, and have obtained through his guides some of the most remarkable manifestations. We have received as many as nine slatesful of writing at a single seance, and on other occasions some excellent sketches and pictures, all of which have been produced independently, and under conditions to satisfy the most skeptical mind of their genuineness.

In these seances we have diligently sought to solve the mystery of the power that works through him, or in his presence. His psychographic control, John Gray, has demonstrated himself to us as a living personality, distinct and separate from the medium. He gives us a history of his life, when and where he passed on to the other life, the nature of the work in which he is engaged, etc. He tells us that he has controlled various mediums, finding his present medium a better instrument than any he has heretofore used. Spirit Stanley St. Clair, who first came at one of our private experimental seances, is also a living personality to us. He says he was an artist in earth life, and his work, independently, upon the slates, bears out his claim.

Mr. Evans' future work will no doubt bring him prominently before the public, in other parts of the world, as he is the only medium of which we have any knowledge who can perform such wonders in the presence of a promiscuous audience, and under like conditions.

## THE SUPREME CLIMAX OF HUMAN THOUGHT.

A Discourse Delivered at Chicago, Sunday, June 19, 1887, by Cora L. V. Richmond.

"In those days," said the king, "a perfect man shall understand the meaning of perfect thought."

"And when, oh king!" said the questioner, "shall man arrive at perfect thought?"

"When man is perfect," answers Solomon, "even as God is perfect."

At the building of the Temple there was brought from Egypt the most sacred symbol of God. Twofold were the manners of knowing God after the revelation came; these were discovered in the Kabala. The Sephiroth were the ten sacred numbers. The sign which revealed the ten sacred numbers was the seal of Solomon, or the double triangle in the Temple. You will see on every Jewish synagogue the six-pointed star; you will see in the Holy of Holies the twofold, and implied threefold, triangle; you will understand that this contains the uttermost invention of human thought.

Perfect mathematics is perfect intellect. But this perfect mathematics was not for itself alone, but for the revelation in numbers of the most perfect conception of the name of Deity.

The name of God was never spoken, but was called the Shema the Shemoth, the sacred letters which were placed at the points of the threefold triangle as symbolizing the attributes of Deity. One of these triangles is the Kethor, or the crown, the other is Malcus, the king or kingdom, both together make the third triangle and its subtle attributes; meaning the Mediator. To the Ancients there was no personality in this Mediator, but the third triangle makes the sacred number three times three, or nine and one which is the sacred ten of the Egyptians. Every one of these points is not only mathematically perfect in relation to the circle or sphere, but all were perfect in their expressions of Deity; and so perfect are these terms, whether adapted in the Wisdom of the Crown or in the Crown of Wisdom, or any other secret yet truthful explanation, that when once this seal was set upon the human mind and understanding there was perfect intellectual harmony between the conception of God and the visible universe.

This ideal state, this actual revelation, this manifestation of Deity preceded the statement of it, and the statement of it could never have taken place had there not been preceding revelation, where the point of human thought ceases, which is the statement of three times three, the symbol of God, the revelation of the Holy of Holies, the secret and divine meaning of the Circle, that which solves the Circle; where this meets human consciousness is the highest point of human thought. You can not go beyond that in intellect; when perfect thought ceases Faith must begin; when the perfect intellectual statement is made and the intellect of man has achieved this majestic statement; that the Infinite Circle is spanned and measured only by the three times three, then the Faith which surpasses all intellect and human knowledge begins. Upon this extreme verge, upon this uttermost point of the human intellect the divine inscriptions of the Kabala rest. Where man with minutest observation and long experiment has traced not only the visible heavens, but in geometrical symbols all laws governing the action of the mechanical earth, reduced to mathematics the starry heavens, made chemistry and alchemy respond to the divine threefold light, and even converted the essential elements of the earth into symbols that accurately correspond to those sacred numbers, where, by long and arduous pursuits, but steadily and positively refusing all external aid, the mind has mounted to the very verge of inspiration and there rested like the winged dove in the symbolism of the Ancients, to receive the token of life; there human thought pauses.

Just as in the philosophy of Plato the sublime Cosmos is revealed in the threefold attributes, is made manifest in the essential qualities that express the presence of the Divine, and is revealed in the human mind as a miniature. In this Cosmos where the universe is soluble by in-

(Continued on Third Page.)



[Written for the Golden Gate.]

## A Spiritual Reaction Among Mediums.

BY L. WALDEMAR TONNER.

I have been deeply impressed of late with the subject of "individuality in mediumship," and kindred thoughts. Mr. Ravlin's article impressed me as being full of clear meaning and deep thought, and to him I am indebted for much wisdom on the all-important question of mediumship, and its divers phases of mental and physical development. We are without doubt passing through serious times in regard to the progress of our most gifted workers. There seems to be a wave of reaction toward the churches, and some of our best speakers have already accepted calls from orthodox congregations. Hayden, Brunton, Houghton, Cephus Lynn, Thomas Walker, Capt. Brown and A. B. French, have all left our ranks and gone where they can better themselves. I use the term "better themselves," advisedly, for it is natural to suppose that these brilliant speakers, possessing common sense and good sound judgment in worldly, as well as spiritual things, would not have gone back into the churches without solid reasons for their actions. All I can say is, that I presume they knew positively that they were making a wise move when they stepped from the rostrum of the lecture room to the orthodox pulpit.

But this remarkable reaction, which is seizing many of our most powerful speakers, is also becoming daily more manifest in the ranks of our most distinguished mediums. Spiritualists are too prone to make arbitrary and selfish laws to be forced on all mediums who dare to possess a single independent opinion of their own. They lay down rules which exist only in their fertile imaginations, whereby all mediums of no matter what age, sex, or condition, may be governed. In studying this question closely for some time past, I have arrived at the conclusion that these tyrannical and imaginative laws which a certain class of phenomena hunters try to force on our best mediums, is the direct cause for this spiritual reaction toward the churches. The materialistic selfishness of this class is working the greatest mischief possible to conceive with our grandest instruments.

It is hard indeed to tell where this thing will end; but certain it is, according to the present signs, that the harmony and spiritual unity of the churches will swallow up, as it were, the inharmonious and misunderstanding in the ranks of Spiritualism. In other words, the existing forms of religion will enfold and harbor our most intellectual and sensitive mediums who are heartily tired of the strife, discord, grossness and selfishness so impudently displayed everywhere by so many blatant Spiritualists. Indeed, the signs of a mighty reactionary wave have already made their appearance in every part of the land. Nor is this influence confined to America. In Europe not only the mediums but a good many Spiritualists have already joined the Catholic Church.

For my part I think the term "Spiritist" is a good one to designate the curiosity seeker, the morbid test hunter, and all sorts of materialistic Spiritualists. The word "Spiritist" should be used largely in excess of the word "Spiritualist," because so much more common.

But mediums who are strongly individualized, who are experienced by travel, innately cultured, positive, and exceptionally gifted, ought certainly to brook no impertinent meddling with their work by ignorant persons, whose judgment is too frail and fantastic to make their own lives successful, not to speak of giving good advice to their brethren. I have often been stunned, when reading the wild and utterly untruthful, not to say malicious remarks, that some of these envious individuals, who boast of their spirituality, will commit themselves to when some really successful and brilliant medium is the subject of their envious tirades.

One would think, to read the saintly and solemn diatribes directed against all that is truest and best in our ranks by these models of charity and spirituality, that our very best mediums, the ones who have carried our banner and planted it in positions where but few could place it, are the meanest, the most selfish, the laziest, the proudest, and the most heartless possible for Spiritualism to produce. I say, is it any wonder that many of this class of mediums are turning their faces toward the refinement, the hospitality, and the appreciation of the churches? To me it causes no surprise, and if anything it is a matter of astonishment that all our sensitives on an intellectual plane have not gone there long before this.

Spiritualists may talk as much as they please about working for the cause, and other favorite stock expressions, but the Spiritualist who criticizes a medium for presuming to live in the artistic surroundings of his own home, to rest as suits the dictates of his own conscience and his own inspirations, is an envious hypocrite, and a malicious meddler in other people's affairs. Our ranks have too long been cursed with these envious gossips and spiritual contortionists, who would make the fairest and brightest names appear worldly, selfish and vain; who, under a veil of saintly perfection and spiritual

enthusiasm for the good of our cause, would belittle and blacken our most honored and gifted mediums.

Some one has said that Spiritualism is the "slop-bucket of the churches," and I have often thought of this expression when reading the letters and the sentiments that some of these self-elected censors give vent to when they want to draw some specially favored and honored worker down to their own level of mental mediocrity and spiritualistic cant.

If a medium chances to rise a little in the estimation of outsiders who really appreciate his work, forthwith he is criticised as worldly, proud and ambitious. In their estimation a medium must receive no honors, no compliments, no special favors, no real sympathy, no real appreciation at any one's hands, for that would be spoiling the medium forsooth! In the opinion of this very progressive and charitable class, those who possess phenomenal gifts should ever remain slaves to a materialistic public, and especially slaves to the sweet wills of this same class who pronounce a medium good in exact proportion to the amount of free passes they may receive as dead-heads to seances.

It would be sheer folly to suppose for one moment that our individualized sensitives, with capacity to reason and judge for themselves in the daily affairs of life, are going to submit meekly and calmly to the impudent and petty tyrannies at the hands of *soi-disant* critics who take it upon themselves to call a medium to order for the simple possession of an original idea, a single act of free agency, or a successful termination of psychical work.

The trouble is with a great many Spiritualists that they love to meddle too much with other people's affairs. They scoff at the churches, while they themselves possess neither charity nor manners, spirituality or appreciation. I know it is true that many of this ranting class were turned out of the churches for very good reasons, and they seek the cover of Spiritualism to hide their hypocrisy, rancor, envy, selfishness, and general bitterness of spirit. Failures themselves as human entities, without hope here or hereafter, they attack their brother Spiritualists, and if they fail on that score they attack in a covert and cowardly way some one medium who has brought nothing but honor and glory to the cause. They are ever ready, like harpies, to alight on some innocent head, where they pick and tear with poisoned talons at soul and body. It suffices only that a medium may attain universal fame to lay himself liable to some dastardly insinuation from the green-eyed monster, envy and jealousy.

In all other professions, in the law, in the ministry, on the field of battle, and in the senate chamber, everywhere, brethren of the same belief and practice take a special pride in assisting and honoring the shining ones who give glory and luster to their profession. The Spiritualists alone, of all peoples, seek to detract from the fame and honors which the whole outside world, with one voice, confers on the most prominently gifted. Let me warn all such lovers of dissension and discord that the church doors are swinging wide open to admit those who have long since found Spiritualism a hard and heavy road to travel. Over its doors are written a welcome to our most cultured and progressive mediums, who, if the Spiritualists do not soon mend their ways in their treatment of them, will accept the invitation and go where love, harmony, sympathy, sincerity, charitable speech, enthusiasm, and hearty appreciation await them.

SAN DIEGO, Cal., July 1, 1887.

[But when they get there, Bro. Tonner, they will be compelled to renounce their angel guides, veil their heavenly gifts, and crystallize into indifferent saints, of but little account to themselves and the world. Better the unjust treatment, with independence, say we, than an evangelical gag in the mouth, and a chronic condition of restful good-for-nothingness.—ED. G. G.]

A CHILD ORACLE.—There is living at Bridgeport, Connecticut, a little child oracle—Miss Mosella Prout. A singular freak connected with the child's prognostications is that she will mention nothing that foreshadows calamity, but upon all events that are productive of pleasure she will speak freely. Recently a Mrs. Smith asked the little oracle when she would hear from her husband, who is at Los Angeles: "To-day at noon," was the reply, "and the letter will contain a post-office order for twenty dollars." At twelve o'clock the postman handed Mrs. Smith the promised letter. Tuesday afternoon of the other week she told her mother to prepare places for her aunt and uncle, who would arrive from Cornwall in time for supper. To humor the child the parent did as requested, and as the family gathered in the dining-room the door-bell rang and the Cornwall relatives, hungry and tired, were ushered into the house. On Monday Mr. Prout went trouting, and little Mosella, in fancy, followed him throughout his entire jaunt over marsh, brook and meadow, exclaiming at intervals with childish delight: "Oh, papa has caught another!" Finally, the child remarked that "papa was almost home, and had eleven trout in his basket." Five minutes later Mr. Prout appeared with eleven splendid trout, and when informed of his child's predictions, declared with amazement that they were all true.—*Sheffield Evening Telegraph*.

[Written for the Golden Gate.]

## The Seybert Commission.

BY HUDSON TUTTLE.

Henry Seybert made a mistake—worse than a mistake, a blunder—when he left a fortune to the University of Pennsylvania on the condition that, for the Chair of Philosophy thus founded, that institution of learning should investigate Spiritualism. He was an ardent Spiritualist, but had selfishly lavished time and money on mediums who gave him astonishing phenomena, and, during his life, not a dollar to popularize or extend the cause. To atone for this neglect, he delegated to others what he ought to have done himself. The University wanted the money, and hence, so far as the letter compelled, the management complied with the conditions of the bequest. The matter was delayed as long as possible, and then the appointments were such as would ensure the condemnation of the subject. To any thinking Spiritualist the result was foreshadowed, for the judges were suborned by their position, training, prejudices and education. After a delay of years, the Commission was made up of the following gentlemen: Horace Howard Furness, the Shakespearean scholar; Dr. William Pepper, provost of the university; Joseph Leidy, anatomist; George A. Koenig, professor of chemistry in the university; George S. Fullerton, professor of moral philosophy; Robert E. Thompson, professor of history and English literature; Coleman Sellers, civil engineer; James W. White, Dentist; Dr. Calvin B. Kneer, and Dr. S. Weir Mitchell. Not one of the appointees had any knowledge of or belief in Spiritualism. They claimed that their time was so fully occupied that they could not give more than a passing hour to the subject, to investigate which, thoroughly and honestly, was a duty the avoidance of which is most shameful. Horace Howard Furness, the "Shakespearean scholar," was the head and front, the body and soul, of the Commission. The others were mere deadheads, a row of "Stotan bottles," counting for nothing, and really less than they counted for.

After three years, the Commission has brought out its first report. It is "preliminary," and only the beginning, and yet its conclusions are final. If supported as claimed, then there is no need of further investigation, for Spiritualism is the greatest humbug of the century. It is a final report that is to be prolonged like a farewell appearance of a distinguished actor who continually appears and reappears for the last time.

From this report we learn that a few public mediums were called before the Commission, and examined with more or less appearance of "scientific" acumen. They experienced great difficulty in securing mediums for the tests they proposed. They advertised for mediums to come before their owl-like body and show the manifestations.

The mediums did not come, (why should they?) and the report puts this down as a suspicious circumstance. Those they did secure were, in several cases, not such as Spiritualists would have chosen. Slate-writing engaged most attention, and Slade was the principal medium. They were so exceedingly acute they at once discovered the trick, and by means of a seance afterward held with a "professional juggler," they learned all about it. They screwed two slates together, and messages were written (with Slade) while the slates were thus secured, but when the slates were withdrawn from under the table the screws were not as tight as when they were placed under the table. Hence slate-writing is pronounced a fraud and a trick!

Letters were sent to Mansfield and two others, and answers received, but, alas! the seals were broken.

Maud Lord came before them, but the atmosphere of the Commission was too chilling even for her wonderful powers. Mrs. Margaret Fox Kane also came, and the rappings of course followed, but that did not satisfy the savants. They report that just such sounds are produced in various parts of the body, as is "well known to physiologists," although the only "physiologists" who ever made such a statement were the "Buffalo doctors" who reported on the Fox girls more than thirty years ago, and they have been a byword and a synonym for ignorance ever since. When arranging for the second seance, they intimated that the investigation would be "searching," and as it had been previously said that the rappings were produced by means known to physiologists, which modesty prevented from being investigated, Mrs. Kane very properly withdrew. She would have been untrue to herself and the cause she represented had she done otherwise.

With materializing mediums the Commission was most unfortunate in its selection, and saw nothing but what it sought, fraud.

This is all. The \$60,000 has been earned! The "preliminary" report has been made. The great subject—which counts its believers by millions, and has been investigated and pronounced true by scientists such as Butler, Crooks, Varley, Wallace, Hare, Denton, Zollner, and many others to whom the professors of the University of Pennsylvania are rush-lights compared with the electric flame—on this slight showing is proclaimed a fraud and a trick! Everything this egotistical commission have seen may be fraud—what of it? They have seen very little. They did not

place themselves in a condition to see. They did not want to see. They only touched Spiritualism at its circumference, and in their report they do not seem to think it requires serious thought, or more than light ridicule. There have been many triumphant exposures of these same frauds, and the true Spiritualist is only too glad to have the false eliminated from the cause he loves. *Spiritualism* remains untouched by all these exposures. Its science, philosophy and religion are beyond the power of whatever fraud may become attached to overthrow.

Those who have examined the slate-writing well know that this report is a gross misstatement of the conditions which have repeatedly been observed, and the same may be said of it in regard to all the other phases of mediumship it pretends to expose. Did that report rest upon its true merits, no commentary would be necessary. It stamps its authors with ignorance and dishonesty of purpose unmistakably. But the press, eager for news, and pandering to popular prejudice, have seized the opportunity, and with startling headlines proclaim the publication of the report as a complete exposure of spiritual phenomena and the death of Spiritualism. The public is thereby grossly misled, and the intentions of Seybert to extend the influence of the cause he loved are perverted to its greatest detriment, so far as can be by these false reports. It was an ill-advised bequest, which should be a warning to those who seek to forward the movement not to wait until death prevents their personal supervision of the work they desire to have performed.

BERLIN HEIGHTS, June 26.

[Written for the Golden Gate.]

## "The Tests the Spirits Gave."

BY J. WILLIAM FLETCHER.

In this age of inquiry into the law whereby the wonderful phenomena of Spiritualism are produced, we hear a vast amount about test conditions, whereby the so-called investigator seeks to protect himself against any fraud that may be perpetrated by spirits in or out the body. Somehow inquirers associate the medium very strongly with the manifestations produced and are never weary of placing their sensitives in a most trying condition which would preclude the co-operation of high spirits, if in the beginning they had been disposed to act with them.

The trouble seems to be here, that investigators insist upon spiritual manifestations being produced in relation to material laws only, instead of remembering that it may be necessary for them to rise to spiritual conditions instead of demanding that spirits should come down to earthly ones.

It was a wise teacher who said that spiritual things are spiritually discerned, but spiritual discernment is something that investigators never think of cultivating. He, no matter how ignorant, must prescribe all conditions and results are measured by this standard. Instead of wondering that we do not receive more remarkable demonstrations of spirit presence, the great wonder is that we receive as much as we do. Surely if ignorance was ever apparent, it is in the methods that are daily being employed to settle the vexed question of man's immortality. What is needed to-day is not more Arabian Night wonders to excite curiosity and inquiry, but a deeper and more profound understanding of the things that do occur.

I firmly believe if the students of this philosophy were to enter the seance room and instead of tying and binding mediums as they now do, they were to say, "We impose no conditions, but we leave it with you as the controlling spirits to prove the reality of your powers," that better results would be obtained. A most striking illustration of this fact occurred at the residence of Mr. Charles Hogge, Whitehall, London, when in the presence of that most remarkable medium, Florence Cook. A large company of persons, mostly strangers to the subject, had been invited to assist at an evening seance and were discussing a variety of ways whereby test conditions might be applied. One or two of the party tried to be very smart and suggested a novel but nevertheless stupid experiment. The family were about leaving for India and the front drawing-room was full of huge packing cases; these probably suggested the idea that the medium should be nailed up in one of them like a hen in a coop and then see if anything would happen. Miss Cook was one of those mediums that never objected to anything, and her present broken condition of health only serves to show how merciless some of these wisecracks can be. According, then, to the inspiration of the moment, she was put in a large easy chair, securely tied and completely covered with mosquito netting which enclosed the chair as well as herself; this was sewed together, tied to each chair leg and sealed, then rolled into one of these packing cases which was just large enough to receive it, then slats were firmly nailed across the opening and the company, after eyeing the work of the self-appointed committee, withdrew into the back drawing-room; the light being extinguished in the room where the medium was, and the curtain dropped between the two rooms, she was left alone to her fate. The company in the back room began singing from the Moody and Sankey Collection of Melodies (for it will be remembered Mr. Hogge

was instrumental in bringing those gentlemen out in London), and the manifestations of spiritual power were anxiously waited for. Probably twenty minutes were passed thus tunelessly, when a loud rapping was heard in the room where the medium was. No one had the least idea what it meant until I suggested the propriety of naming the letters of the alphabet. This was received with shrieks of laughter, "as if" said one, "it knew how to spell." Presently however, when the intelligence began to manifest itself as such, the silence of death settled on the company, and the following message was obtained: "We laugh at all tests; look to your medium and see where she is." Instantly the gentlemen pulled aside the heavy draperies that separated the two rooms and the bright light which had been burning all the time in the back room streamed into the temporary cabinet. Every body rushed to the box but to the surprise of all it was empty, but sitting on top of it in her easy chair covered with netting and without a seal or knot disturbed, sat Florence Cook the medium in a deep trance.

How did she get there? She was in a strange house; no noise had been heard and the slats were as firmly nailed as they had been in the commencement of the seance. Every one was filled with amazement, and while discussing the marvelous occurrence, Miss Cook slowly opened her eyes, and as she beheld the look of amazement on the faces of her persecutors, burst out laughing and said, "Why, how did I get here?" That was just the question that each man was asking his neighbors. "See here," she continued, supposing that some of you take and put me back again the same way I got out;" but although there were several gentlemen present who were would-be amateurs in leger-demain and very loud in their talk about the tricks they had seen performed in the East, not one of them accepted the challenge. So the mosquito netting was cut open, the hands which were swollen almost to bursting, were loosened from the cruel cords that bound them, and the medium stepped down from her high position and mingled with the company. Now I wish to ask in the fewest possible words, which was the most remarkable test, the nailing of Florence Cook into the box by half a dozen strong men, or the taking of her out by the silent, unseen force which eludes the sight of the most wary?

BOSTON, MASS., 6 Beacon street.  
June 20, 1887.

## Single-Song Writers.

The following persons are known to fame from the fact that some one single production from their pen has endeared and immortalized their names:

Thomas Gray (1716-1771), "Elegy written in a Country Churchyard."

Lord George Byron says, "Had Thomas Gray written nothing but his Elegy, high as he stands, I am not sure he would not stand higher; it is the corner-stone of his glory."

William Falconer (1730-1769), "The Shipwreck."

James Beattie (1735-1803), "The Minstrel."

August Montague Toplady (1740-1778), "Rock of Ages."

Robert Bloomfield (1766-1823), "The Farmer's Boy."

Charles Wolf (1791-1823), "The Burial of Sir John Moore."

This was pronounced by Lord Byron "the most perfect ode in the language."

Joseph Rodman Drake (1795-1820), "The Culprit Fay."

Fitz-Green Halleck (1790-1867), "Marco Buzzares."

George P. Morris (1802-1864), "Woodman Spare that Tree."

Charles Sprague (1791-1875), "Ode on Shakespeare."

Richard Henry Wilde (1847), "My Life is Like a Summer Rose."

Edward C. Pinckney, "I Fill a Cup to One Made Up."

Richard Henry Dana (1789-1879), "The Buchaneer."

Francis Scott Key (1790-1843), "Star-Spangled Banner."

Rouget de L'Isle, "La Marseillaise."

John Howard Payne (1792-1852), "Home, Sweet Home."

David Everett (1769-1813), "You'd Scarce Expect One of My Age."

Reginald Heber (1783-1826), "From Greenland's Icy Mountains."

Julia Ward Howe (1819—), "Battle Hymn of the Republic."

Wm. Allen Butler (1825—), "Nothing to Wear."

Francis B. Harte (1839—), "Heathen Chinee."

Emma C. Willard (1845-1870), "Rocked in the Cradle of the Deep."

William Wetmore Story (1819), "Cleopatra."

Horace Smith (1779-1840), "Address to an Egyptian Mummy."

Thomas Dunn English (1819), "Ben Bolt."

Clement Clark Moore (1779-1863), "Visit of St. Nicholas."

Joseph Hopkinson (1770-1842), "Hail Columbia."

"The trouble with you, John, is," said a lady to her husband, who was suffering from the effects of the night before, "you can not say 'No.' Learn to say 'No,' John, and you will have fewer headaches. Can you let me have a little money this morning?" "No," said John, with apparent ease.



(Continued from First Page.)

lectual propositions, each one is as perfect as the Kingdom, or the Crown, or the King of the ancient threefold triangle. Under this system of philosophy is the supreme statement of life, is that which exalts man from the senses to the spirit, from the negation to the positive nature of existence, and reveals the fact that every moral attribute, every spiritual possession, every divine conception is from within the spirit.

While the visible universe is the expression of law the moral realm is the expression of God. As in the Platonic system of philosophy the ideas are perfect, expressing the threefold nature of God's revelation, expressing the threefold nature of man as manifest on earth; so whatever relates to the same principle must be manifest or expressed in the same manner. We mean by this, as you will see in many ancient books this symbol, a circle with three jads or points and another figure a tau which represents the unity of three. This is another Egyptian symbol for the three hypostases in the Divine nature and their unity by the fourth, which means the three in one; and which under Kabbalistic signification meant precisely the same that the double, or implied threefold, triangle did. This is why within the temples of the Hebrews in the Holy of Holies this double triangle is never unveiled, excepting to the initiated, because the initiated understand the sacred names symbolized in this double triangle, understand that it is the supreme manifestation of God in the universe. This is why also in the Platonic system of philosophy the essential principles of the human mind could not be stated except to those who were its closest pupils and followers, simply because that which was conveyed by the spirit, that which was manifested by spirit, that which was perceived by spirit, were alike incapable of solution to the mind alone, but when perception assists the explanation, when revelation has come, when there is knowledge from within, the statements and propositions that relate to Deity are just as perfect in their nature as any geometrical statements are perfect in reference to mathematics, and all are in perfect accord.

Then take, if you please, modern science which rejects the spirit of the universe, and only pursues its experiments concerning the physical or dynamical relations of matter and has nothing to do with the statics, with the fixed, the immutable, the eternal, but only with that which is changeable and may be ruled by dynamical changes. In this science fails, expressing only the outermost function of existence without entering the realm of philosophy, which reveals the spirit of existence. So that the highest range of the average human thought has not yet entered the kingdom of the perception of the Crown, or the knowledge of the divine attributes revealed, or veiled, in these symbols. Nor has modern philosophy anything in common with the sacred philosophy of Plato, for modern thought keeps its philosophy and its religion as far apart as possible and makes science purely material, and the religion is rapidly becoming so.

Not so with the ancient revelators. In Egypt and among the Hebrew prophets, those who understood the meaning of revelation, not only understood that revelation must first give the knowledge of God, but the knowledge of the Name, of the meaning of numbers, and the knowledge of the divine attributes which those numbers expressed. As you might write the word God, and it might signify to you an image of clay, but it would signify to the divinely inspired mind the Infinite Ruler of the universe, so man might write symbols of the Divine, or carve them upon wood and stone, or cause them to be made a sacred seal as did Solomon, without fully understanding the meaning of the symbols they used; but this would not deprive the word God from expressing the Divine and Infinite Love which the word implies. So while human thought can only grasp the material part of the universe that is created by God, the spirit perceives the spiritual part and understands that the universe is related to God as is the raiment to man, or as the kingdom is related to the king.

Let us explain a little more fully, since it is in the nature of all minds to conclude that if a proposition can be stated it can be made comprehensible, that comprehension is not promised when a statement is made, and that no systems of philosophy, and no systems of spiritual truth ever offer to create faculties with which to understand them, it is simply proposed to reveal to the human understanding that which is already discovered, that which is perceived. If by growth or cultivation, or a severe life of discipline, any one can attain to this perception it is well, but no system of mathematics offers to endow the human understanding with the capability to perceive a mathematical proposition. No one proposes in presenting astronomy to cultivate the faculty by which astronomy may be understood. No one can possibly furnish to any human understanding the keys to the solution of the divine mysteries of life, but those keys, if the understanding is there, can be perceived and understood.

The modern philosopher proposes to bend his system of thought to the popular understanding;—anything that can not be comprehended by the popular understanding can not therefore be true—he would sacrifice Plato and the gods, if necessary, in order that the modern thought might understand it, and as for the ancients their symbols might mean

something, but there is no time, he declares, in modern thought, or in modern humanity to solve these ancient mysteries.

Every time you measure a circle for any mathematical or mechanical purpose, you apply the test of these ancient symbols of material life. Every time you solve any problems in chemistry you apply the test of the ancient alchemy. Every time you measure the distance between the sun and any planet you apply the principles of the angles of light of which the triangle is the exponent. So that if you have not the spiritual perception, the intellectual use which you make of the symbols discovered by the ancients, proves that you appreciate the measure of utility, if you do not understand their divinity.

If the mind may perceive God as the intellect can state God; if the spirit can be endowed with that unsurpassing attribute that can see—as seers always have—the essential nature and understand the essential purpose in its contact with matter; if the spirit can go further than this, can reveal to the outward understanding that God in the manifestations of the universe gives hints to the mind of what is within the soul, then all the spiritual problems of the universe are just as solvable as the material ones; you have only to substitute spiritual perceptions for material postulates and all the questions are solved of man's relations to the Infinite.

What is done in modern philosophy? Instead of endeavoring to cultivate the spirit or encourage spiritual perceptions, everything is proposed to be solved by the mere intellect of man, so that that which can not be traced by the intellect, and measured by the intellect is recognized as having no existence. The finely spun theories of modern philosophy, even that which is called the Emersonian system of thought, are none other than intellectual substitutes offered to humanity in place of revelation. Revelation is the only possible means of arriving at spiritual truth, as mathematics is the only possible means of arriving at the measurement of material things. The moment you endeavor to solve the problems of the spiritual realm with the intellect that moment the spiritual realm is blotted out.

When the ancient seers, and the rabbies, and all indeed who had recourse to those systems of ancient learning, studied the sacred numbers and the names of the numbers, but they did not do it as meaning that God is revealed in these numbers, but that having been revealed, wherever God manifests in the universe He manifests in signs which these numbers represent. For instance, if in creation, the first manifestation is a circle or sphere, this is not God but is the expression or manifestation of God. In the solution of the circle or sphere are those angles that correspond to the rays of light which by careful observation can be traced in three times three, which are symbolical of the triangle and the names of God; by careful observation and measurement it was found that the rays of light, in all their potentialities, of planets when crossing the circle are the exact angles described by the triangle, but in their primal rays the twofold triangle. As the triangle was the only means of solving the circle, so the three attributes of Deity are the manifestations in the universe, and are the only means by which His presence can be perceived in the universe of matter. Take for instance all created things, there is a threefold manifestation of God.

The wise men of the East did not make the mistake of supposing their symbols, numbers, and letters to be God, or that they expressed God, but only that these letters and figures, symbolized the manner by which they could make known to each other that God had been revealed to them. The moment you substitute the figure, letter or image for God that moment idolatry begins and materialism holds sway. There is no greater idolatry in the world than materialism, for it is the worship of the very outermost shell of God's expression.

This age has very few seers and sages. Prophets are not usually scientific or learned men. Time has ceased when the Kabala means prophets as well as wise men. Time has ceased upon the earth when true inspiration is found in the temples of learning. You are called upon to accept the external service of learning for the divinity that was there enshrined, and in order to do this you must reject the sacred symbols and the meaning implied; reject as much as you will God will reveal Himself in some symbol before your very eyes every day.

The spirit of man does not pause here; he is not content either to waste his inspiration upon the barren fields of mere intellectual systems of thought, nor is it satisfied to rest in the arid waste of materialism, but will have spiritual propositions in their primal purity; and for this reason there spring up prophets in the wilderness, there did in olden time when the temples of Jehovah had ceased to be sacred to the Most High; when the Holy of Holies was desecrated in Jerusalem, outside of the temple among the unlearned, the new spirit of inspiration came, and John baptized in the wilderness and by the river Jordan under the name of that which was consecrated to Divinity, the name of the Dove or Holy Spirit. Water was the symbol among the ancients of life, and this baptizing by John was the recognition of this knowledge of the innermost meaning of the symbol of life; while Christ the Revelator came teaching in the temples to the wise men what they did not know concerning their own symbols.

Thus the spiritual nature supersedes in every age the external form which man throws around the image of God; the Veil in the Temple is rent such time as man crucifies the Christ that is within, and sees not the glory of God shining in and through his being, understands not His meaning in the visible universe around.

It is supposed to be the uttermost stress of the average human intellect when by gradually piling up the postulates of the material universe, it finally passes from matter to essence, from form to that which is ethereal and is lost in a possible hereafter. It is the extremity of the average understanding to hope for immortality, but the certainty of it belongs to revelation. Where the mind ceases the spirit carries man in his flight; where the intellect falters on the very verge of its discovery, whether on the wings of Platonic philosophy or whether in the more external, yet equally sacred, system of philosophy of Humboldt, where the intellect pauses the spirit begins; where hope and external knowledge falter, faith takes up the divine theme and brings certainty to the human understanding.

It is supposed by philosophy that there is no limit to human thought, but we say there is a limit, and that limit is the uttermost boundary of science and human philosophy which build from external postulates for things eternal, and are compelled to pause in their flight and say beyond this we can not go; even there, at that uttermost verge, where human reason fails and human philosophy falters, where the intellect grows weary and even the imagination finally fails in awakening the powers of the mind, the spirit, with the brooding wings of the Dove, with the holy symbol of immortal life, with the divine power, that is God-like from within, takes up the faltering attributes of the mind and bears it unto the realm of the soul.

We have seen a philosopher, as he called himself, pausing upon the verge of the material brink of human knowledge; he had passed beyond the mortal form into the mind, he had passed from the mind unto the postulates of the universe; he had endeavored to form from out this system of thought that which would satisfy himself concerning the processes of material life and creation; and even the mind itself he had blown away into thin vapor, until it had become but a refined and triturated substance, made ethereal and soon to pass away, and there, ere he plunged into annihilation, faith and revelation had come and, taking possession, had set the philosopher free. When the intellect fled the spirit came to the rescue, where the outward sciences paused revelation came in. It is in that realm where science is inadequate, where the human mind cannot enter to analyze the spirit, that all spiritual truth belongs. He who endeavors to drag a system of spiritual perception through the intellectual quagmires of existence will find himself, where theology has found many souls, stranded upon the shoals and quicksands of skepticism and, finally, materialism; and he who endeavors to measure spiritual perception by the mere external standards of intellect and materiality will fail in precisely the same manner.

Between body and spirit is the irreconcilable difference that you can not measure your spirit by your body; and though the spirit may not only measure but annihilate all there is of the body, the body has no control over the spirit excepting to be a shadow, for the brief season of earthly life, upon its eternal sunshine. As well might the atom measure the sun, or the cloud that passes in the sky on this summer day expect to eclipse the glory of all the summer days wherein the sun has shone. The light of immortality is quenchless, the attributes of man which are quenchless are within the spirit.

While it is possible to state any human thing, everything that is glorious and beautiful cannot be stated unless perceived; it will be an empty and meaningless sound, as are all the symbols and sounds of modern science robbed of the spirit.

Then remember when endeavoring to measure the problems of the spiritual by the mathematics with which you measure the stars, or when endeavoring to discover the spirit of man in the crucible of the chemist, or endeavoring to analyze him by the system that the microscope reveals, that the perception which enables man to know of spiritual truth, to comprehend the spiritual nature of his being, and to know God is a spiritual being, while that nature may consent to state these things in human language for human use, that the language is no more the truth than is the color of man's eyes the gauge of his thought or his condition. Language means nothing unless it means the spirit of what is to be conveyed; and all mathematics would sink into oblivion, the knowledge of man's science would fade away, the stars to his mental vision be blotted out, and every sacred symbol on the temples of Jehovah the world over would cease to have meaning, but for this light that, gleaming in and through the mind, makes the intellect but one window in the temple through which the Light of God is revealed unto man.

The Supreme Court of Illinois has sustained the validity of the Chicago ordinance which imposes a \$250 license on wholesale liquor dealers, and the city collector has issued to them a circular requesting them to pay their taxes from 1885 to the present time.

[Written for the Golden Gate.]

## Shakerism.

BY DR. JOHN ALLYN.

BROTHER H. L. EADS:—I thank you for a neat volume of "Shaker Theology." I believe the Shakers are doing some good by living well and setting an example of thrift, charity, and superior purity of life. And such example is as much needed now, and here, as it has ever been in any period of the world's history. While I say this sincerely I differ so much from your theology as to the best *Ideal* of an American, that this method is thought best to set it forth before the public and yourself. This is not intended as a criticism of your method of expression, but to show that your philosophy and theology are defective—do not cover the whole ground of human necessities and conditions.

I have no doubt you experience a high degree of enjoyment by withdrawing the forces of the brain from the sensual faculties, and directing them to the contemplation of spiritual subjects; so no doubt did some of the monks in the monasteries of the early centuries of the Christian era, yet—

For all that cowed monk could see,  
I that celibate would not be,

I do not attach as much importance to texts of Scripture as you appear to, for the reason that I do not believe in their plenary inspiration, or accord to them any higher inspiration than may be found in some modern literature. Neither do I consider that the example of Christ enables us to solve the problems now pressing upon the average citizen. It is not certain whether his parentage was divine or human, or how much of his sayings and doings, as recorded, were fabulous, but it is certain he knew not the perplexities and labor incident to rearing children under the sharp conditions of modern competition. To quote these texts is at best only taking nature at second hand, and it may be better to come directly to the teaching of nature under such conditions as may be found in and around us at the present time.

In 1861, at a hotel in New York, I had a conversation with Elder F. W. Evans of the Mount Lebanon Shakers. He invited me to visit him at their village, and seemed desirous to win me over to his views. I told him I did not see how any way of life could be the right one which did not admit of universal application. He said I did not understand it, and if I would meet him when he had more time he would explain it to me. Accordingly we appointed a time, and promptly I repaired to the hotel parlors, but he did not put in an appearance, and the matter was never explained.

Pondering the matter over since, I have seen that if Shakerism is a sort of escape valve, a balance wheel of the machinery of our imperfect condition of society, it is doing great good.

Thrown upon my own resources in early life, with feeble health, and without influence to help, it seemed plain that life could be more easy and full with the advantages of a community system. After full consideration it seemed that in all but yours the management was likely to drift into incompetent or dishonest hands and so come to ruin, while in yours it seemed to me there was not that freedom of thought and opinion which to me were indispensable.

Your societies furnish the only examples of community life which have not gone to decay with greater or less rapidity.

No doubt your people, being free from care, without working as hard, have greater physical comforts, and far greater means to dispense in charity than people living in families. And during the next century, as the land all passes into private hands, and population increases, the struggle for existence will become more and more severe.

Let us consider whether the condition of society cannot be improved indefinitely without a resort to celibate communities. It is safe to assume that not much more than half of the population are fitted to become parents and educate families. But as a matter of fact those least fitted—that is, those who have the least power of rebellion and self-control—have the largest families. This cannot be corrected by force, but it can be by moral training and proper inculcation of principles in early life. In the present competitions and exactions of civilized society, no couple dependent on their own exertions can do justice to themselves and to their children and bring up more than three or four children. Persons inheriting wealth and superior physical constitutions may be exceptions, but exceptions only prove the rule. Let this then be taught as a settled moral principle.

Let the State appoint and support in each district convenient to the people an advisory commission of three men learned in physiology, to give their opinion to all candidates for matrimony, as to their capacity to become parents of sound and healthy children. A certificate of examination by this commission should be as indispensable to marriage as the license is now. The commission should keep a full record of each case acted upon and the advice given. This advice, if unfavorable, is not intended to be compulsory, but to show the candidates that they are unfit to become parents of healthy children, or at least that the children would be liable to insanity, consumption, or such

feeble constitution as to render life a burden to themselves and of no benefit to society. The candidates could then act understandingly, and the history of this commission would gradually develop a moral sentiment in the people which would do much to improve the physical condition of the people and banish hereditary disease. The best teachings of political economy would not lead to a too rapid increase of population, but rather to the improvement of the moral, physical and intellectual condition of the people.

Communitistic life is not necessary to secure the great advantages of co-operative labor and capital. Joint stock companies are doing this, and can do all that can not as well be done by individual effort. If laborers would study economy, and avoid wasting their earnings in that which does them no good, and invest their surplus in legitimate stock enterprises, they could thus gradually reap the benefit of capital, as well as of labor. Is not this the solution of the labor problem?

The Nemesis of all who win  
By indirection or by sin  
Will surely reach the inmost soul  
Before they reach a blissful goal.  
Actæon's hounds are on the track  
Of all who truth or wisdom lack.  
The mystery of coming years  
May tone your hopes and soothe your fears,  
Agnostic doubts will cloud the skies  
For all whose souls can never rise  
Above the fogs and mists of earth  
Where human souls first had their birth.

## Burning of the Museum of Confucius.

[London Telegraph.]

A conflagration which took place lately in a remote village of China has destroyed one of the most remarkable literary and artistic museums in the world. The edifice in question was the ancestral home of the family of Confucius, built centuries ago, near Loo, in the province of Shan-Tung. In this building, generation after generation, the male heirs of the great Chinese teacher have dwelt in an unbroken line for 2,500 years, bearing the title of dukes. With every other family in China, a nobleman's rank must always be lower than that of his ancestor; for no true Confucian would presume to stand higher than his grandfather, father, or his elder brother. In the illustrious "House of Confucius," however, the lofty title of duke passes unchanged except when emperor after emperor adds by royal decree some new phase of honor to the name and line of the famous philosopher. The tomb of Confucius is a huge mound, overgrown with trees, on the banks of the River Size, with carved animals on each corner and groves of cypress trees ranged solemnly around. The relics of his age, and the rich tributes of worship paid to him by generation after generation, since 600 B. C., have all been gathered into this "House of Confucius," lately destroyed. Here were accumulated precious texts on stone and marble and commentaries of his books, wonderful carvings in jade and alabaster, jars and vases of porcelain, beyond all price, to say nothing of jewels and gold and silver work sent from all parts of the Celestial Kingdom, and even by reverential "outer barbarians." All, or nearly all, of these treasures are forever lost by this deplorable event, which has fallen upon China as nothing short of a national calamity. No liberality on the part of the emperor or people can replace the vanished memorials of that remarkable teacher.

## Christianity and Mormonism.

[Secular Review.]

If the great success of Christianity, unassisted by the sword, may prove the truth of the Bible, surely the truth of Mormonism may be proved by the spread of that faith, which, during the first thirty years of its existence, certainly gained as many converts as did the doctrines of Jesus within a like period. Joseph Smith began his ministry in the midst of the most intelligent people on earth, in the midst of a creed which, though dying, is far from dead, and in a rising civilization. Jesus began his ministry in the midst of a rude people, a dead creed—in Greece and Rome—and a rapidly decaying civilization. The Mormons number eight hundred thousand; they have missionaries in all parts of the world; they are ready to die for their faith, and they are spoken of and treated by the "Gentiles" just as the early Christians were.

Every argument from the spread of Christianity for the truth of the Bible can be used with far more force in favor of Mormonism. A similar argument might be adduced to show that the Koran is a divine revelation. It has been asserted that Mohammedanism owed its great success to the sword; but this falsehood is completely refuted by Gibbon. The Mohammedans gave all their newly-conquered subjects a free choice of the Koran, tribute, or the sword—terms quite as liberal as those offered by Christian conquerors. Besides, where did Mohammed get his sword? Buddhism has as many believers as Christianity, and its teachers and propagators, unlike the followers of Jesus, have never resorted to the sword to convince unbelievers. But both Buddhism and Mohammedanism have a great advantage over Christianity, in that they have been preserved pure as when first taught.

SHE (parrot in one hand, dog in the other)—"Yes, Edward, we've got everything, I believe—but, where's the baby?" He—"Why, I gave it to you!" SHE—"I know; and I gave it back to you!" He—"Well, by jinks! if I haven't gone and left it in the parlor car!"



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SATURDAY, JULY 9, 1887.

## THE "FULFILLING OF THE LAW."

There is a beautiful significance to this Scriptural phrase. When man reaches that point in his spiritual unfoldment wherein love dominates his entire nature, and all passions, appetites, and mortal errors, are placed under his feet, he has then fulfilled the law of his being. Thus it is said that "the fulfilling of the law" is love.

The tendency of being is ever toward the divine. Man is ever groping for the light—often blindly and to his hurt, but groping nevertheless. He can not help himself. He must strive, even though his strivings are often in vain. It is only when he has learned wisdom that his efforts are at all likely to be crowned with success.

The law of physical life is growth; then follows fruition, and then decay and death. The same law applies to man's spiritual nature, except that there is no decay or death. What seems so is only the inability of the spirit to find expression because of the breaking down and destruction of the instrument through which it manifests.

The gentle Nazarine gave to the world no articles of faith save that of a belief in the Eternal Good, and the divine duty of the practice of brotherly love. How amazing that upon his simple teachings his followers should have erected such colossal systems of belief—Calvinism, with all its horrors of infinite wrath; Romanism, with its papal infallibility and absolute dicta; Mormonism, Shakerism, Seventh Day Adventism; election, probation, vicarious atonement for sin, eternal torment, and various other vagaries of a crude and superstitious imagination.

The new gospel of humanity is simply Christianity stripped of its disguises. The believer in this gospel recognizes no authority of church or creed as binding upon his conscience. But he endeavors to follow the light divine that shines into his own soul, and reverently seeks to draw nearer, day by day, to the heart of God. He longs for the fulfillment of the law in his own nature, and to live in daily communion with heavenly ministrants who have risen superior to all the hampering conditions of time and sense.

And this is the religion, and all the religion the world wants—an abiding trust in the Infinite Good, good will to man, honor and uprightness in all the relations of life, and that gentle and loving sympathy that ever seeketh another's truest welfare. If Spiritualism does not mean all this, then we mistake its tendency and teaching—then we have heard amiss the voicings of the angel world.

**A MONTH'S OUTING.**—Dr. Beigle, the little healer, with the electric hand, has given up her anticipated trip East, owing to the great demand here for her service. She, however, will take a short vacation and will leave the city July 9th for Mark West Springs, Sonoma county, where she will remain a week or more, and from there she goes to different parts of the State, visiting friends and relatives. Early in August she will return to the city and open her office at some convenient place. She has scattered all over this Coast grateful patients, who feel they are indebted entirely to her for life and health. It is something grand to be the instrument for such blessings to your fellows. Her powers were never stronger than at the present, and her office is crowded all hours of the day with the suffering portion of humanity seeking relief from all manner of ills, through her magical treatment. The GOLDEN GATE wishes that the rest and recreation of these few weeks may be to her commensurate with the rich fruits of her arduous labors.

**CAMP-MEETING.**—The Mississippi Valley Association of Spiritualists commence their annual Camp-Meeting the first Sunday in August at Mount Pleasant Park, Clinton, Iowa, and will continue through the month. W. J. Colville, Dr. Samuel Watson, Prof. J. S. Loveland, Moses and Mattie Hull, J. W. Kenyon, J. H. Randall, speakers; Mrs. Thayer, flower medium; Mrs. Fairchild, materializing medium; Mrs. J. C. Blodgett, slate-writing medium, and several other speakers and mediums will be present. Good tent, board, and private house accommodations at moderate expense. Good music, vocal and instrumental, will enliven all the meetings and social gatherings, and every effort will be made to insure the attendants, good, happy time. MRS. MATTIE HULL, Vice-President.

All correspondence should be addressed, "J. H. Randall, Secretary, Mt. Pleasant Park Association, Clinton, Iowa."

## THE BORDER LAND.

A new day, and a new life! The subtle forces of Nature have, during the dark hours, renewed the weary body, invigorated the mind, strengthened the relaxed muscles and fortified the will for its daily work. The time passed in sleep is generally counted as lost in the economy of life and work; but it is the best gain we make, in a living sense, and we would not long be intelligent, useful beings without it.

Sound, refreshing sleep is not only physical renewal but spiritual exaltation, and the source of every kind and generous impulse. But for the darkness that bridges the days of our life, most of us would grow conceited with the importance of our own world, which seems so great and wondrous when illumined by the dazzling sun. When he leaves us in night, and the shining hosts of other worlds appear, they call us to reflection and inquiry, and we forget all but the mystery that enshrouds us. Then it is that beings of other spheres come to earth on missions of love and knowledge, seeking those whose hearts and souls are open to them and inviting their pure inspiration and instruction. They talk to us in forms and symbols, giving us new lessons each time until a perfect system of communion is established, and they understand all that is given us.

This spiritual instruction would come to all if they believed it possible and desired it. It is most satisfactory and pleasing, because direct, though perhaps not more reliable for that. By whatever means, it is gratifying and cheering to receive tidings from a land to which we are all hastening with the speed of time. A few more days and many of us will lie down to that sleep whose awakening will be on the immortal side.

The sleep of life and the sleep of death! Are they not one and the same to the individual? Only those who are yet awake on this shore feel the pang of temporary loss and separation, for the spirit clings to its own and loves them still. In the border land of dreams we behold them, and life is no longer bereft, but blest by revelations of that to come.

## TWENTY THOUSAND A YEAR!

To our finite mind it does not seem a more difficult thing to save than to create. If the human family is the creation of God, he should be able to save one soul, or a million, without the sacrifice of useful lives, nor do we believe He demands it. Foreign missions, especially those of Africa, are established through mistaken ideas of duty, and are just as suicidal as a dose of poison would be taken in one's own country. If only African missionaries were sent, the results would be better in all respects; but even then a greater part of the missions would be more expensive than beneficial, unless conducted by their own individual means, with a view of remaining in their native country to build up and develop its resources. But, as yet, five-eighths of the teachers sent to other lands are whites, whose lots are those of suffering and death; or, what is sometimes worse, they become physical wrecks, and drag out a weary life after their usefulness is gone.

Dr. Ralph W. Perry, just returned from Liberia, is probably one of these. He was driven home by the African or coast fever, while one of his companions died and the other was made insane by the same malady. Dr. Perry was in the employ of the Episcopal Mission Board, and was stationed at Monrovia, named for our President Monroe, of which he is certainly not very proud now. Though established in 1832, it has but five thousand inhabitants, one hundred of whom own the business of the town, while the others live off of them. The mission is supported at a cost of twenty thousand a year, and Dr. Perry thinks the conversions do not go beyond five hundred up to the present.

Twenty thousand a year devoted to a spiritual mission in the United States, or Europe, would have enlightened the civilized world in the same time. Instead of confirming five hundred souls in superstition and darkness, it would have brought the light of eternal and progressive life to the millions bound in the chains of orthodox error.

How long is it to last, this diversion of means from a noble end? There must be a horrid fascination bordering the brink of Sheol when so many prefer its temperature to the cool air of a rational religion.

Hope flies about the cradle and the grave alike; lives with the rich and the poor alike; adds brightness to the smile, and softens the sorrows of the present; glorifies the surroundings and poetizes the magnificent. Hope is man's best friend, only to be quitted for her pale sister, Resignation, when Hope, turning away her radiant face, forbids all endeavor, whispering softly, "Submit."

The above paragraph was selected from a miscellaneous column of an infidel paper, and it was the first sentence that attracted our attention. There is a hope that inspires all in common, but it does not "fly round the grave" of an infidel, so far as he knows, for he believes in nothing beyond it, and certainly not that he has farther concern in this world; but he finds himself a spirit after all, only transferred to a new sphere of labor, while still interested in the old. The hope of the Spiritualist begins at the cradle, but it merges into knowledge before the grave is reached, and the light that comes through the narrow door is the glimmer of a new dawn, whose eternal day bids us to new and higher "endeavor," for there is no death, and no submission to a desolate fate. There is nothing lost, and nothing to be resigned, in leaving this material sphere. All we leave behind of home, friends and kindred, shall yet be ours forevermore; our work and usefulness will go on with

better advantages, and we may better aid those in the prison house of flesh. Would that all mankind had this knowledge of spiritual destiny, which indeed "softens the sorrow of the present and glorifies our surroundings far beyond all hope, potent as it is."

## "HOW NOT TO DO IT."

No person is quite ready to accept the truths of Spiritualism, or to investigate it fairly, so long as his mind is saturated with prejudice against it, or is convinced that all mediums are frauds.

A gentleman who says he is anxious to know the truth concerning spiritual phenomena, but who nevertheless finds a special satisfaction in the "Report of the Seybert Commission," (a copy of which he brought to us for the purpose of obtaining our opinion thereof,) says that he demonstrated the fraudulent character of the manifestations given through a well-known rapping and ballot test medium of this city, in the following manner: At one of her public seances he wrote his own name upon the ballot which was sent up with the rest. The name was written near the edge of the ballot, which was folded in such a loose way as to be easily read by the medium. The raps came in response to this ballot. He then asked several questions, all of which were answered by raps, stating when and where he died, the nature of his disease, etc. He then stated to the audience that there was not a word of truth in the answers, as his own name was written upon the ballot! We were asked what we thought of such deception as that? We replied that it was just what might be expected. Like attracts like. He sought to deceive, and got deception in return. Whoever tries to practice fraud upon the spirit world, naturally attracts deceiving and mischievous spirits who will meet him on his own grounds.

We assured our skeptical friend that that was not the true way to investigate the facts of Spiritualism. He should approach the subject reverently, with an earnest desire for the truth, and with a hospitable and friendly feeling for the medium.

No one who has studied the matter carefully will pretend to say that Mrs. Foye (there is no good reason why we should withhold the name of the medium referred to) reads all the ballots, or indeed any of them, to which answers are given. She often gives names not written upon any ballot—names which she sees written in the air, or hears them clairaudiently—that are the most striking tests of spirit existence.

The Seybert Commission is one of the most striking instances in history of "how not to do it." They went at their task, seemingly, with the purpose, not to prove, but to disprove the facts of Spiritualism. And they have simply proved nothing. They remind us of the six witnesses who testified that they did not see the prisoner at the bar steal the sheep. It weighed nothing against the positive evidence of the one witness who did.

## J. J. MORSE'S PHYSIO-PSYCHOLOGICAL SCIENCE CLASSES.

At the urgent desire of many who attended Mr. J. J. Morse's inspirational lectures since his arrival on the Pacific Coast, he has consented to form a class for the study of the above science—to consist of a course of instruction divided into three sections of four lectures each.

The course of instruction will embrace the central truths of "Mental Science," "Cerebral Science," "Spiritual Healing," "Theosophy," "Temperamental Development," and "Psychology," enabling those who become students to maintain health of body, mind and soul. It will also indicate how the superior faculties of the mind, as intuition, impression, clairvoyance, healing, etc., may be personally unfolded.

The course will comprise the best inspirations from the seen and the unseen realms of life, affording a knowledge of how to study human character in its varied phases in harmony with the laws of Physio-Psychological Science, as related to body, brain and mind.

The lectures embrace a reverent study of God's laws as governing our natural, intellectual, and spiritual natures, with regard to our affectional, filial, conjugal, and personal duties and relations—morally, intellectually, and spiritually—here and hereafter.

At the close of the course each student will be presented with a Chart, wherein will be marked the leading indications of his or her personal development, as ascertained by the lecturer.

Full particulars as to place and time will be announced at Mr. Morse's lectures in Metropolitan Temple, San Francisco, which commence on Sunday next, July 10th, where M. B. Dodge, Esq., the manager of the Sunday services held therein, will receive names of ladies and gentlemen as intending students, in the vestibule.

The terms for entire course have been fixed at the extremely moderate rate of five dollars for each student, payable upon the name being handed in.

Prompt and early application is desirable to ensure enrollment. Mr. Morse's long continued service, and world-wide reputation as an inspirational teacher of great merit, ensures, of itself, interest and satisfaction to all who join. Letters may be addressed to, and names will be also entered by J. J. Morse at his residence, 331 Turk street, San Francisco.

The "investigation" conducted by the "Seybert Commission" seems to have been a very tame affair, but the very best "scientific" investigation will never amount to anything in explaining the phenomena, for the simple reason that the devil is more acute than any scientists, and can fool them every time.—SIGNS OF THE TIMES.

If the devil is allowed to "fool" people in the way claimed by our neighbor—if he is permitted to appear to the children of the earth as an angel of light—how may we know that Christ himself, whom our neighbor, together with the entire Christian world, worships as a God, may not be a manifestation of the devil also?

## CLOSING WORK AT THE CAMP.

A large audience assembled in the afternoon of July 4th to listen to an oration from the controls of Mr. Morse. Miss Phelps sang "The Red White and Blue," and Miss F. Winchell of Vallejo, "The Sword of Bunker Hill," and at the close of the meeting Miss Georgia Hall, "The Star Spangled Banner," the audience joining in the chorus.

The controls of Mr. Morse surpassed all former efforts, if such were possible, and the enthusiasm and delight of the audience were manifested in continued applause, and the universal opinion expressed was that this was one of the most eloquent, patriotic and profound orations on our country that had ever stirred the hearts of the American people.

At the close of the oration and after Mr. Morse had regained consciousness, President Wilson said that a pleasant and important duty remained, and read the following resolutions which were most heartily adopted:

This Association having welcomed to this Coast Mr. J. J. Morse of England, and feeling the deep debt of gratitude and thankfulness we owe to him and the wise and noble souls who inspire his sublime utterances, for their faithful ministrations during the entire session of our Third Annual Camp-Meeting,

Therefore we, the California Spiritualists' Camp-Meeting Association, desire to express our full satisfaction and delight in the able services rendered, which now so happily close;

That we recognize the genius, courage, fidelity to truth, and love of humanity that has been manifested in the wise and gracious ones who touch his lips with eloquence and zeal for that which is right and true;

That in his own individuality we recognize a fitting avenue for these great and helpful ministrations, and in his stern adherence to the duties of his high calling, his gentleness of manner and goodness of heart we find a closer relation than that of teacher, and gladly welcome him as friend and brother;

That we most heartily commend him to the love, sincere regard and support of all who love truth, right and justice, and the unfoldment of a high spiritual life;

That a copy of this testimonial be presented to Brother J. J. Morse, furnished to the leading spiritual papers, and spread upon the minutes of this Association.

Dr. C. C. Peet, who was sitting upon the rostrum, then rose to his feet and in a few apt and expressive words presented another testimonial of fifty-five dollars in gold.

Mr. Morse almost overcame by his strong emotions, his eyes filling over and over again with tears and commencing with a choked and halting voice, most touchingly replied:

I would like to say all that I have in my heart, but my tongue will not allow me to express it. I can not tell you, friends, how pleased and proud I feel at the resolutions that good Brother Wilson read and that you have so cordially adopted. I am a long way from home—nearly seven thousand miles—I came here almost a stranger, known only to you by reputation, and I wondered how I should find myself and how I should be treated when I got to California. I can't tell you how I found myself, I can't tell you how I have been treated, because I know if I should try I would break down before I had finished. As I told my good wife yesterday afternoon, it is the most satisfactory, the most pleasant, the most acceptable engagement I have ever filled in the United States. I feel I have won your consideration and your affections. I have tried while I have been here—as I have always endeavored to do during my whole eighteen years of service—to do my duty, nothing more and nothing less.

I thank you with all my heart for the loving recognition I have received at your hands.

I was quite taken aback at the practical speech of our good Brother Peet, and I find inscribed on this little roll fifty-five dollars. For this generous gift I can only return you my hearty thanks, and also thank you for the kindness and sympathy extended to my wife and daughter as well as to myself.

But after all I must tell you, as I have told other audiences a thousand times, who say all these kind and good things about me, that I am only an instrument of a higher power; to them your gratitude truly belongs. I am proud to know that their wise words in California have met with such a deep reception and earnest response in your hearts, as they have met in other portions where my journeying feet have been. May their words find expression in your lives.

For myself and for my family, I tell you all, dear friends, we shall remember you with love and gratitude. God bless you one and all.

A gentleman from the audience then stepped upon the rostrum from the side and made a motion that a vote of thanks be extended to President Wilson for the able manner in which he had conducted the services, which was heartily responded to.

The closing meeting of the Camp was held in the evening, a good audience being present. Mrs. J. Schlesinger gave an able address of about a half an hour's length upon what Spiritualism has done for woman, and Dr. Schlesinger followed with tests, giving thirty-nine names, all of which were recognized. Many of the names given were accompanied with messages.

**OUR LEGENDS.**—In spite of all our great and petty ills and evils, we as a people and nation have made many tall strides up the steep hillside of progress. The heights before us loom up so formidably that we do not fully realize the distance gone over, until we stop and look backward. After all, we are near enough to our starting point to read the black legends inscribed on the rocks of our rough way. One of these had its origin in the Boston Post of August 28, 1742, and reads as follows: "To be sold by the printer of this paper, the best negro woman in this town, who has had the small-pox and the measles, is as hearty as a horse, as brisk as a bird, and will work like a beaver." We are making similar legends for the next century to ponder over. At a recent trial of bloodhounds at the Convict Camp at Friars' Point, Miss., a negro, not ten years of age, was released and told that he might have his liberty if he could escape the dogs. The poor boy had three hours start of the hounds, but was run down before he had gone twenty miles. The superstition has long been indulged that we had outgrown the barbarities of our days of slavery, but it is not so. The State of Mississippi is still unregenerated, and it seems qualified to disgrace the whole country without any assistance, with its antecedents yet undimmed.

**THE UNION SPIRITUAL SOCIETY.**—Since the re-organization of the Union Spiritual Society at St. Andrews' Hall, 111 Larkin street, three months ago, the popular Wednesday evening meetings have continued uninterruptedly. The last occasion was a particularly successful one. Mrs. Seal was even more than usually interesting. Mr. J. P. Dameron, after a fifteen minutes' address, was voted an acquisition to the Society. Mrs. Jennie Clark administered the musical quota, and the Society is to be congratulated on her engagement. The declared object of the Society is to study the philosophy and phenomena of Spiritualism. The preference being always given to speakers and subjects whose tendency is to spiritualize to the exclusion of matters which may be fairly considered under their separate colors. The first hour, from 8 to 9, is occupied in discussing the philosophy, and the succeeding one in witnessing the phenomena presented, which varies according to the phase of mediumship represented. An almost standard instance, on account of nearly regular attendance, is the clairvoyant diagnosis of disease by Miss Anna Johnson. Next Wednesday (13th inst.) W. J. P. Dameron, a lawyer, will lecture on the ever interesting subject, "Evolution." Mrs. Jennie Clark will sing with a guitar accompaniment, after which the medium will give tests from the rostrum or hold circles. The admission is free. The cost of membership is twenty-five cents per month. Doors open at 7:30 P. M. Commence at 8 o'clock.

**"CURIOUS."**—The "unconditioned" spiritual phenomena that occurs from day to day in one part or another of the world, are chronicled by the daily papers as "curious" and "unaccountable," they in no case daring to pretend to understand the cause, or to suggest an explanation. Spiritualism has done enough for the world in the last thirty years, by way of instruction and explanation, to enable it to distinguish its phenomena wherever found; but it will not, save in rare instances, acknowledge that it has learned anything, seemingly afraid that it, too, may be called "curious" and "strange," like what it describes of our philosophy and its immortal workers. A case in question will answer for hundreds of its kind, and is related as "curious," by a paper that does not want to be suspected of possessing any spiritual sense. Over the face of a woman who died in Virginia recently, was laid a white handkerchief folded four times. When it was removed, there was a distinct picture of her face upon each fold of the handkerchief about the size of a quarter of a dollar. The statement closed with the remark that "spirits of camphor had been put on the woman's face just before death." The spirits did it, but not those of camphor. Instead of awakening wonder and astonishment, these things should lead to study and research, for they are all given with a hope of opening new avenues of communion between mortals and immortals.

## EDITORIAL NOTES.

—We shall publish, next week, Mr. Morse's able discourse, delivered at the Camp, entitled "Spiritualism—A Challenge or Compromise."

—Judge Cowles, of San Diego, a letter from whose pen appeared in our columns, a few months ago, celebrated his 100th birthday on the 1st inst.

—Any of our speakers or test mediums going East are requested to communicate with Geo. E. Wright, President of the Spiritual Society, Denver, Colorado.

—The total receipts of the late Camp-meeting amount to (about) \$2,000, and the expenditures, \$1,700; leaving a surplus of (about) \$300. An accurate statement will appear hereafter.

—We shall publish, in our next issue, a full account of the ordination of Mrs. J. J. Whitney as a minister of the spiritual gospel, accompanied with a fine likeness of that excellent medium.

—Reginald W. Nuttall, one of Victoria's solid thinkers and most esteemed citizens, honored us with a call, the past week. He will visit the southern part of the State with a view to location and permanent residence.

—Light for Thinkers, Bro. G. W. Kates' paper, published at Chattanooga, ceased to exist with its issue of July 2d. It, like *The Spiritual Offering*, transfers its subscription list to the new spiritual paper about to be issued in Cincinnati, and to be known as *The Better Way*.

—Dr. J. K. Bailey, a well-known inspirational lecturer and speaker, from Scranton, Pa., arrived in this city last week on his way to Portland, Oregon, whither he took his departure on the 1st inst. He stopped by the way in the southern part of the State, lecturing in Santa Ana, and we believe at some other points.

—A Chicago correspondent of the *Banner of Light* says: "Mrs. Ada Foye, of San Francisco, 'who appeared before the Young People's Progressive Society on the evening of June 19th, 'has created quite a sensation on the South Side.' An audience of nearly three hundred 'greeted the lady, who gave some of the most 'startling tests that have ever been given in this 'city.' Mrs. Foye will again appear next Sunday 'before the same Society, in Avenue Hall, Wash. Avenue and Twenty-second street."

—Dr. Buchanan's "New Education" is being translated in Japanese, and the learned Dr. Eadon says that the refined, aesthetic, and knowledge-loving people of Japan will enjoy intensely this great educational work in their own language. The "New Education" should be in the hands of every teacher in our land. It shows clearly a system which, if carried out, will ultimately regenerate humanity. He teaches that the true development of the race lies in the co-education of soul and body. Dr. Buchanan has no equal in the psycho-physiological realm. His "Journal of Man," published monthly, is devoted to the scientific study of the soul and brain, and the most effective forms of philanthropy. The "New Education" is for sale at this office; price, \$1.50. Also his "Psychometry."



Demonstration must always fail in part, when it attempts the unknown and the measureless. It is at home among material things, and takes all its steps with confidence. But in the domain of the spiritual it grows confused and silent. It can decide unerringly upon the qualities of a triangle or the weight of the atmosphere, but is powerless where the emotion holds the scepter. But, as Columbus could, when necessity demanded it, lock up his charts and sail by the stars, so there are times when logic can be dispensed with, and the soul can find its way by some heavenly guide.—REV. R. R. STUART.

And the fact of the existence of that "heavenly guide" may be demonstrated not only to the spiritual perceptions but to the physical senses also. The demonstration of spiritual things fails only with those who grope in the dark solely by faith, refusing to accept the evidence that is fairly flooding the world. Why should science grow "confused and silent" in the domain of the spiritual? Are we not as close to the heart of God in one direction as another? It is because science, so-called, is dogmatic, arrogant and ignorant, setting up its own conceptions of nature for what nature really is—ignoring laws it does not understand, and denying evidence that it will not carefully investigate. Here is where the Christian Church is at fault. It will not, like the ancient Jews, have the Christ unless he comes in a way to suit them. But as he came then, he comes now in spirit. Wise are they who accept his teachings. "Try the spirits," said Paul, but our religious teachers are wiser than Paul! They not only refuse to "try" them, but they ignore them altogether, or condemn them without trial.

**COLD CONSOLATION.**—It is a very doubtful kind of glory and exaltation that makes one's life and minutest act the theme and displeasure of millions. The daily reports of the condition of the Czar of all the Russias, are becoming more painful as the struggle for deeper and more perfect seclusion from his enemies, goes on from day to day. His nervous and irritable state no longer permits him to peruse the public prints, but he is sole subscriber to a sheet especially prepared for him, in which nothing less soothing than a statement of the numerous blessings of his government, and the reverence of his subjects, is permitted. That his nerves can be thus calmed, is proof of his great weakness, and it appears that but a short time can elapse before he becomes a mental wreck. Though he hear or see not, the feelings that permeate the air he breathes touch him as pointed steel, and these invisible thrusts, no less than the repeated attempts upon his life, are doing sure work, and soon they will lay his form and power in the dust. What then?

**VALUABLE BOOKS.**—We have received from the Sanitary Publishing Co., 159 La Salle street, Chicago, the following most instructive and excellent works: "Tokology, A book for every Woman." By Alice R. Stockham, M. D., and "For Boys: A Special Physiology." Illustrated by Mrs. E. R. Shepherd. Of the former work, from a careful examination thereof, we can commend it to every woman as containing a vast amount of useful information, important for her to know. And as "For Boys" it ought to be in the hands of every boy and young man in the land. Ignorance is the mother of such a brood of evils in the young, that the man or woman who can and will take "our boys" by the hand and gently lead them in wisdom's ways, is a benefactor of his race. These books should be placed where they can do the most good.

#### Farewell Reception to Mr. Colville.

[Banner of Light.]

The friends of W. J. Colville to a number which thronged the spacious parlors of the Society for Ethical Culture, at 478 Shawmut Avenue, assembled on the evening of Monday, June 27th, to bid him "God-speed" on the occasion of his leaving Boston en route to fulfill his engagements on the Pacific slope.

Many choice floral tributes were received by Mr. Colville on this occasion, among them being a bouquet containing a white rose which could not fade, and which proved the vehicle of quite a sum of money, for which the recipient duly expressed his thanks, as well as to all present, and those necessarily absent, who had done so much to make his public labors in Boston, since his first landing in this country, between eight and nine years ago, the success they had proved. He returned thanks to the Spiritualists of this city for the warm welcome they had extended to him when he returned from his Californian, European, and other journeyings in years gone by; and assured them of his grateful memory of them all. He also bore witness to the uniform kindness with which he had been treated from the first by the *Banner of Light*, and all attached to that paper; also thanked by name many dear friends whose willing and valuable services as musicians, vocalists, elocutionists or in the details of business had ever been his to call upon when needed.

The necessarily great pressure upon our space forbids any further mention of this pleasant episode in the life of an indefatigable and eloquent worker further than to say that in addition to the remarks of Mr. Colville, just noted, singing was participated in by Madame Fries-Bishop, Madame Pinault, Mrs. Nellie M. Day, Miss Sarah Downing and Mr. Colville; recitations of a high order of merit were presented by Mrs. Helen Stuart-Richings; Mr. Rudolph King and Miss Eta Parr gave piano solos; Miss Davis a reading; Mrs. Julia Noyes Stickney, of Haverhill, recited a fine original ode on "Justice;" and Dr. Paxson, of Philadelphia, and J. W. Day, of the *Banner*, made remarks appropriate to the final hour; others took part in the exercises, which closed with the singing of "Auld Lang Syne," the partaking of a collation, and the expres-

sion of many good wishes for Mr. Colville's future welfare.

Mr. Colville left Boston on Tuesday, June 28th; his first engagement is at the Lookout Mountain (Tenn.) Camp; thence he goes to Denver, Col., being due in San Francisco, Cal., in September, where he will commence his engagement under that prince of managers, Albert Morton, Esq. The *Banner* wishes him every success in his new field of labor.

#### Skepticism and its Effects.

[Extract from a message through the mediumship of Fred Evans on slates untouched by the medium as usual.]

\* \* \* You put me to much trouble last week in giving you manifestations as your friends suggested. [That is, the sitter carried his own slates, washed and dried them himself, put them down and took them up himself, the medium never for a moment touching the slates or seeing what was written.] But I hope you are now free to admit the possibility of direct writing under conditions, which place the slates beyond the medium's control, and that you will not allow any one to influence your belief in spirit writing.

\* \* \* I have been brought to see many mortals who were once happy in the belief that their loved ones came back and communicated with them, and who allowed their skeptical friends to dictate to them and suggest that they should try to force their spirit friends to communicate this way or that way, until they succeeded in breaking all laws of spirit communion, causing their spirit friends to sorrowfully turn away, when they could do no more. And what was accomplished? Nothing—nothing but misery—nothing left but a blank future—all bright hopes dashed to the ground. One of these had allowed his friends to prove that he could stop his spirit friends from communicating. But he could not prove by that that they do not exist. Alas! the poor mortal was left to reflect as he might, for he had cut off all avenues of information, and put out the light of his own salvation. You see by this the danger of going too far, and allowing your friends to think for you. Hold fast that which is good, for it will make your stay on earth happy.

The mode of demonstrating through this phase, known as independent slate-writing, is a very sensitive one and easily spoiled, and would often be it not for the strong exertions of the medium's spirit guide, to overcome all obstacles.

If mortals were only honest in their investigations and would come as little children, expecting the truth, they would get it and would be made happy.

When I say they should come as little children expecting the truth, I do not mean with their eyes closed or with a willingness to be deceived, but with a pure and honest heart, for such a presence encourages spirits from the highest and holiest spheres of heaven.

Whereas the coming with the distrustful feeling of being cheated, conveys that feeling to the medium, and through him it is carried to the spirit world, thereby breaking the circuit of pure magnetism, and causing the spirits to lose confidence in their ability to make known their presence, feeling they will not be received as the loved ones they are, and that their endeavors to identify themselves are met with derision.

Another class of investigators, who barricade their own spiritual unfoldment, are those who come to a medium for the first time and propose the strongest conditions they possible can to spirits who have never communicated before and who are as ignorant of the laws of manifesting by slate-writing as the most bigoted investigator who insists on his own conditions—conditions which the most experienced spirit communicant often fails to overcome.

For investigation of the ways and means of communicating, I will quote the following: A. visits a medium for slate-writing. He has never before had any experience on spiritual subjects, and honestly expresses his ignorance in the matter, and asks the medium to direct him how he shall act to receive some proof that his departed friends still live. He sees two slates washed clean and is told to hold them in his own hands. His mind is not filled with thoughts of trickery or deception, but with an inward wish that it may be true that his friends can come back. With this receptive flow of thoughts he is unconsciously aiding his spirit friends to manifest for him, and a few minutes later on being told to open the slates, that he positively knows were clean when given into his possession, he finds them filled with loving and encouraging words, and signed by a hand that he knew when on earth, and he is thus made happy. He comes again and brings his own slates, and they are also filled with kind and loving messages from the spirit world, and he forever remains happy by the knowledge he has gained in this simple yet effective way.

Now comes B. He has already heard of the wonderful doings of these mediums, and laughs at and ridicules the very idea of there being such a thing as spirits; and the idea of their being able to come back and write between slates, rap on tables, and do other hundred and one things, seems to our clever friend preposterous. The friends he has thus ridiculed prevail on him to go just once to a medium and convince himself. He agrees to go, and

determinedly ties, rivets, screws and seals a pair of slates, and then, exultingly holding these slates before his friends, offers to wager with them that no spirit will write between his slates.

He now repairs to a medium with a defiant and insulting air of bravado, making the medium feel uncomfortable, and causing an antagonistic feeling to pervade the room. Is it to be wondered at that this man does not attract any spirit to write for him? No, he has repelled his spirit friends, broken up all the conditions of harmony, placed a strong barrier against every effort his spirit friends might make to prove to him their identity, and the result of the sitting is an entire failure. He now returns to his friends with, "Didn't I tell you the medium couldn't fool me?" He loudly laughs, and tries to make them believe he has "investigated Spiritualism, and found nothing in it."

Alas! how many hours of joy he has missed by his bigotry and opposition. But such are the facts that have come under my notice during my stay in the spirit world.

I hope I have not tired you too much; but these are lessons that all must learn before they are ready to receive much Spiritual knowledge. May be my next will be more interesting.

#### Letter from Washington.

EDITOR OF GOLDEN GATE:

As intimated heretofore, our Building Association is in running order, and we are prepared to issue stock to all who may be inclined to aid this national enterprise, in sums from five dollars upward. Our plan is to construct a building which will make a practically free hall for Spiritualists, for suffrage and other conventions, and yet pay a dividend to the stockholders. Societies, as well as individuals, can take stock. In this way we propose to guarantee the face value of the stock, if not more, and thus prevent any final loss.

In view of our position, the present status of the cause, and our responsibility for the great trust committed to our charge, it seems to me that every Spiritualist in the United States should be in hearty sympathy with the movement, and to the extent of ability lend a helping hand, and thus enable us to rear, not a temple to some unknown or monstrous god, but to the facts and truths we know.

We do not propose to waste any money on gingerbread work, but to erect a substantial, commodious building adapted to the intended uses, and supplied with halls and offices to rent, as a means of sustenance and the payment of a moderate interest on the money. For \$20,000 to \$25,000 we can get an eligible site, with a building upon it suitable for present use, and with great future possibilities. This sum ought surely to be raised among all the advanced thinkers of the United States.

If every society and lyceum would make a moderate effort the task would soon be done. Our own people are doing well, and a number of outsiders are taking stock. We prefer to distribute the stock over the largest possible area, rather than to have it taken by a few in large sums. We would not object to a loan, giving the property as security until paid.

There is, as I have said before, no hall here suitable for large conventions, and the halls we have are constantly occupied, so that during the last lecture season we found it impossible to get a hall for extra meetings. We are aware that we are not wealthy, like the churches; nor have we the same zeal, or appreciation of the benefits we have derived from "our religion," or the great trust committed to our charge for the benefit of the world, else we should do much more than we have done. Had I the means, this appeal would consist only of an offer to the public of the privilege of participating with me in this great work.

Now a few words concerning the Defence Association: The conviction grows stronger daily that we should have some organized method of protection against the encroachments constantly being made upon our personal and inherent rights. Few are aware of the extent to which we have "God in the Constitution," or of the frantic efforts to get him still farther in; that is, to get their feet more firmly upon the necks of all who cannot pronounce their shibboleth.

1. The Constitution provides only one formal oath, (for the President), and there is no God or Bible in that. The provision for swearing in members of Congress or other officers, is by "oath or affirmation," thus making the form optional.

2. The Constitution provides that "no religious test shall ever be required as a qualification to any office or public trust of the United States," and by implication to any private act such as a "witness in court," also implying that such test may be made by a State.

3. The Constitution provides that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or the press."

This is all that I can find on the subject. And there is nothing whatever, directly or indirectly, authorizing the employment of chaplains, or the adoption of orthodox funeral services; or the exemption of church property from taxation, or oaths with theological sanctions in the shape of anathemas.

The following is a summary of facts,

setting forth violations of the Constitution and personal rights:

1. We have chaplains, civil and military, paid out of public funds, thus taxing all advanced thinkers without voice or representation.

2. The exemption of hundreds of millions of church property from taxation; that is, paying their taxes out of common funds; again taxing us without representation.

3. Theological oaths, and discriminations against unbelievers, thus violating the essence of the provision that no religious test shall be required for public office or trust. A witness is a public officer, a conservator of the public peace, and as such is entitled to the functions without the religious test; and yet in the United States Courts in this District, unbelievers are discredited and justice defeated by insisting on religious tests. In one case it sent one man to the gallows and another to the penitentiary, and both innocent of the crime charged; at least the crime was unproved.

4. We have an Indian Commission, nominated by the churches, which supervises Indian affairs and is a confession of incapacity on the part of secular power, and a concession to the church which is a practical union of church and state.

5. We have the Comstock Obscene literature, etc. law, which establishes an espionage upon our mails, perpetrates crime to punish crime; inveigles innocent persons into criminal acts; has ruined scores of people otherwise law-abiding; has caused a number to commit suicide; prevents scientific education, and furnishes a cloak for attaches all along the line.

6. Sunday laws in all the States and Territories of the United States compelling the recognition of one particular day, on which day the rights of hundreds of thousands are violated. There seems to be a common impulse to enforce with rigor all Sunday laws, and to enact others more stringent.

7. There seems to be a tacit conspiracy between the doctors and the Christians to force legislation against "natural healers," and thus to abridge the right to employ whom we please to treat us.

8. There is a National Association, with auxiliaries, embracing many prominent men, with the specific object of forcing a formal, legal recognition of the Bible and the regular orthodox God in the constitution.

9. Congress alone is forbidden to establish any religion; but any State may at any time do so. This is the intent and meaning of this article. At that time they had not gotten rid of the idea of a state religion; hence Congress was restrained, and the States left free on this point.

Now add the arrest, fine and imprisonment of mediums and others, and you have a pretty fair show of the situation. Meantime little is being done to counteract this status. Imperceptibly these aggressions have been surreptitiously incorporated into law, until we are bound hand foot, and heart.

Numerous bills are annually introduced into Congress, and state Legislatures, and sometimes surreptitiously passed, as the Comstock law, and the law of Ohio against mediums, making further encroachments.

The only existing defense association is of little value from paucity of numbers and means. It has an attorney at Washington to watch Congress, but it can not pay even for his time.

When odious legislation is attempted, we should be ready to counter it at any point, and when men and women are attacked legally for daring to be men and women, they should have the best defense, and every case should be carried to the highest court. To do this requires an efficient organization with auxiliaries in the States; attorney subject to call; special agents to take charge of petitions and protests and have them signed, and means to pay the expenses necessarily incident thereto.

Our enemies are on the alert, active, self-sacrificing, while we are supine and sleeping; while the danger increases, and the fetters tighten. There ought to be enough in this presentment to arouse every liberal thinker in the whole land. And yet it is only a generalized statement. I could fill your paper with details of facts.

I shall be glad to hear, through the press or otherwise, from those who are interested in preventing further vicious legislation and repealing that which now disgraces our statutes. JOHN B. WOLFF. WASHINGTON, D. C., June 29, 1887.

#### GONE TO A HIGHER LIFE.

**EDDY.**—June 22d, from the home of his parents in Euclid, Ohio, James Eddy. Mr. Eddy had been a sufferer from a lingering illness (consumption), and for the last few months had been a great sufferer. Mr. Hudson Tuttle gave the discourse.

**BARNES.**—From his residence in Cleveland, Ohio, Mr. Alvin Barnes. He was one of the pioneers, and had seen the city expand from small beginnings to its present importance. Mr. Hudson Tuttle conducted the funeral exercises.

**SCHULL.**—From his home at Hall's Corners, Indiana, April 24th, after a long and painful sickness, H. C. Schull. He was born in Wayne county, Ohio, September 28, 1842 and at an early day moved to Indiana. Here he married Miss Leonora Palmer, and four children blessed the union. He was an active, brave man, an ardent reformer, and a Spiritualist by nature. In his youth he thought himself out of all creeds. Hudson Tuttle conducted the funeral services, and a very large number of relatives and friends escorted the remains to the grave.

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[Written for the Golden Gate.]

## Spiritualism and Religion.

BY JOHN WETHERBEE.  
PART 2.

I am glad to be able to say that Prof. A. R. Wallace sustains me in the principal point I make in the first part of this article, in his address in San Francisco, since I wrote it, where he says, "Now we come to mental phenomena." These are more interesting to Spiritualists, but generally less interesting and less convincing to the outside public who are skeptical. (He had been describing the physical or sensuous phenomena.) Even so able a writer and thinker as Epes Sargent took but little interest in trance, or inspirational mediumship. He heard the brightest lights on the platform, respected them, but could see no evidence of a controlling power, as the factor of their teachings; probably could not distinguish them from the genius often exhibited by uncultured people, of which history has recorded, but he could say, and did, "that the transit of a pencil proved beyond a doubt to be guided by unseen force, and intelligence is a phenomenon of infinitely more value and concern to the world to-day than the whole science of astronomy." I think he could hardly express a stronger sentiment in favor of the phenomena and the secondary importance of preaching or of argument as a convincer of our important claim. As he was a thinker and a scholar and a firm Spiritualist, he knew thoroughly the value of thought, ideas, philosophy, culture and eloquence; and he knew, also, that the world outside of Spiritualism could match our platform lights, that did not claim supermundane power for their productions; not that he doubted the claim for such influences, for he had proved the reasonableness of it by his experience in sensuous phenomena. But he saw as any one would, that there is no evidence to outsiders that departed spirits are the factors, and they would have to be convinced otherwise—by sensuous proof. By this it will be seen that phenomena, not eloquence, converted him, as well as Prof. Wallace, and as well as most every one else who had become a Spiritualist.

Now let us look at what I have called the "visible supply," or labeled body politic of Spiritualism. It is a heterogeneous body, undisciplined, without any head or authority. The declaration of mental independence is its most marked feature. It is not a unit in anything. Its central claim is sensuous proof that man survives the death of his body, and as a conscious invisible spirit, influences and more or less intelligently communicates with mortals on earth. Outside of this there is no point of agreement, either in morals or ideas. Everything seems to be in order, and the variety amounts to disorder. That there is no head, or authority, is esoterically admitted, and none expected or desired. It is a remarkable success for a forty-year-old as an idea. It is getting to be world-wide as a movement; that is, if we count both the "visible supply" and the larger invisible one, as the latter silently permeates and tones up the religious thought of the day, and in its thus expressed and understood volume the world's history shows no equal to it.

I find in this "visible supply" of labeled Spiritualists more or less pronounced, some of the best people in the world; there are also some of the worst. How often I have heard good people say, "I love Spiritualism, but I hate Spiritualists." I suppose the remark is made because so many are mixed up with it whose characters and whose lives are not sweet, so many cranky-minded people, so many side issues, some of unsavory associations, and so much of what may be called social scandal. A good many Spiritualists (they crop out everywhere), who are silent ones, unidentified with this "visible supply," they may be considered cowardly. Perhaps they are, and when it becomes fashionable and popular will show their colors. But this does not only partly explain it. Social standing, respectability in a worldly sense, has a great deal to do with this silence. I know of a family of Spiritualists who attended for years the spiritual meetings. They belonged, also, to the "Parker Fraternity," but never went there more than once or twice in their lives; but when asked once on an occasion, by a person of some note, religiously, "where they attended church," they replied, "the Parker Fraternity." They had not the courage to say, "Spiritualist meeting." I took the opportunity of saying in their hearing, to the same inquirer, that I was a Spiritualist. I did this as a mild rebuke to my friends, for they knew I was a Parkerite, and was at that time president of its fraternity. It is astonishing how many there are who roll our truths as a sweet morsel under their tongue, who keep it to themselves. I have said a great deal about this weak-kneed feature, but I do not know as I now blame such much, when the motive for silence is a good one. It seems to me from this and other causes, that there is a solstice in the last decade or two in the expansion of this "visible supply," and that the show of hands is no greater to-day, the meetings no fuller than they were a decade or two ago. But as I have said, Spiritualism in its modern aspect abounds, and the very air is full of it, and the church permeated with it. Spiritualist publications increase; its journals are everywhere, our thoughts are widely read, our literature remarkably extensive

and creditable, overflowing into the exoteric, and some see "Gates Ajar," "Psychical Waves," and "Hidden Hands," by spiritual people who are not Spiritualists, who perhaps, as I have said, like the one and hate the other. The author of the latter book wants it distinctly understood, that she is not a Spiritualist, nor had ever seen a medium. The Rev. James F. Clark endorses the character and the truthfulness of the author, and every Spiritualist inside and outside of the "visible supply" knows that the author herself is a first-class medium, and probably one of those who prefer church relationship to identification with the "visible supply," as seen in its various gatherings.

In speaking of the speckled character of this "visible supply," I do it in an objective rather than a moral sense. I dare say it is as good as the average church congregation or membership. I do not know but the blood of the former is the better of the two. The humors may be epidermical on the surface, for human nature is about an average the world over. The success of the church is largely due to its social life and associations, its respectability, its charities, which often take the curse off of frivolities; perhaps often assuming virtues without having them, while the "visible supply" of Spiritualism is free, or careless of such assumptions. I am not, you see, criticising our multitude, only stating a superficial fact.

The Spiritualists claim to have proof and do, of an intelligent environment composed of the departed, our loved and lost, whose eyes are on us. No one believing in that literally can help trying to live a golden rule life. If he or she is no better than the average Christian, or even worse, as many are, it is, it seems to me, the percentage of doubt or unbelief alloying their belief.

The central idea of Modern Spiritualism is the key stone of the religious arch. That is, a continued existence. As Prof. Wallace says: "The modern philosophers can give no sufficient reason why we should practice the virtues if man is to be ended at death." In this age when nothing will stand that is not based on facts, it is evident that Modern Spiritualism is to be the world's religion. It may take a thousand years, but its trend points that way. Whether it will bring the church into its general recognition so that its stream will be more apparent there than outside is a debatable question that time will tell. There would be wisdom in it and many great advantages both to the church and to the world. As Rev. M. J. Savage says, "I can conceive of evidence that would be satisfactory, and if such evidence were forthcoming, such as the great body of Spiritualists testify to, it would not conflict, but would be only proof positive of religion's every day assumptions." The Rev. Charles Beecher, who is a Spiritualist, and wrote an interesting book on its religious aspects, says it is what the church needs to make rational its divine revelations. I think myself the church plant (speaking commercially) of buildings and associations or religious machinery and wealth, is too valuable with its social power to run to waste, and all the church needs is knowledge of our facts to perfect its arch, and it certainly is getting it. The human soul needs and must have religion. The gatherings, the body politic, or what I have called the "visible supply" of Spiritualism, what the world speaks of as the Spiritualists, is eminently irreligious. If pious souls among the Spiritualists, hungering for religion, turn this "visible supply" in that direction and succeed as some hope, it will grow larger and improve in respectability. Mr. Ayres' new Temple and its society is an attempt in that direction; hardly a success as yet, but I hope, with some faith, it will be. It certainly is not popular with the body politic of Spiritualists, or with the platform lights as a class, probably because they could not, to use a Lincolnism, "boss the job." The motive of this movement was a good and generous one and born of spirit influence. As I look at things to-day I can not help thinking that the church will gobble Spiritualism rather than that the "visible supply" of Spiritualism will gobble the church, but in the end Spiritualism will be the religion of humanity and draw all others to it, and as I have said, Spiritualism means in its proper sense a revival of religion.

There is a great deal of ignorance on this subject among the individuals composing this "visible supply." The late raids on materializing mediums have had more or less aid and sympathy from nominal Spiritualists, more than from outsiders. Their motive being to clean out the frauds. If that was their honest motive it might be unobjectionable, but I have proved it the ignorance of which I have spoken, and sometimes actual dishonesty on the part of the raiding party or some of them.

I find a constitutional difference in people composing this "visible supply." Some have more and deeper experiences than others. They all nominally agree in the fact of sensuous phenomena. With a great many it is an early experience, and distance now lends enchantment to the view. Such say there are no such mediums now as there were twenty years ago. They don't seem to see anything satisfactory now and consider phenomenal Spiritualism trifling and materialization a disturber of the peace and ought to be stamped out; forgetting that even a possible truth has a right to a hearing. The real Spiritualists turn from such fault-finding ones. They are sure they are right and know they are not credulous, and they have found, at least I have, that the spirit world is more open to the hospitable heart

than to the inhospitable, the hospitality being a matter of feeling not of words. Again, what constitutes a fraud? If the medium is unconscious, a fraud becomes a spirit manifestation. Many are constitutionally unable to get the experience that comes easily to others, and credulity has nothing to do with it, and the ignorance of this is in part what I have referred to. The latter join readily with skeptics in raiding for the good they say of the cause, and not believing in the testimony of better conditioned people, they act as the dog did in the manger—"It is not hay and the horse shall not eat it"—but who knows best, the dog or the horse?

All over the Christian world the subordinate societies, charities, fairs, social life and customs all co-operate in the interest of their several religious sects, and were it not for this framework of social sustenance the bottom would have fallen out of the church long ago; by it, it will probably bridge the chasm of faith's modern eclipse. Instead of being wrecked may be saved by the life boat of Modern Spiritualism that is heaving in sight; in fact its hope is already permeating it. Is there anything of this social, sustaining power building up, or sustaining our cause? Not at all. The worst enemies of it are inside rather than outside of this "visible supply."

I have referred to the new Spiritual Temple; a further brief reference to it may help to illustrate more definitely my point in this article. This movement has a religious twist in it, and the phenomena are the factors of it. The superb generosity of its founder speaks well for the depth and sincerity of his conviction of modern spiritual truth. An ex-President of the Ladies' Aid Society, joining the Temple Society and probably not reaching so high a point as she expected, undertook to puncture its claims, by imitating its phenomena, aided by a disgruntled medium who also was ambitious. I can hardly understand the motive of these disturbers except as I have above suggested, but neither this temple movement nor the phenomena underlying it are tarnished any by this *faux pas*. I am not endorsing this temple movement, perhaps I do not understand it, but it being honest and generous and religious I wish it success. I consider it the most respectable flower that has yet blossomed on the spiritual bush, and I am not without hope but it will bear fruit and be a permanent joy. It is an elegant and costly building and elegantly equipped. Its society is not very large, but very clean. It was suggested to the President, Mr. Ayer, that he contribute the use of it to the several spiritual societies for the grand union celebration of the late Thirty-ninth Anniversary of Spiritualism. He was willing to do so, if the services on that day were to be free. The several societies saw perhaps a thousand dollar profit by having a fee at the door, and so preferred to hire Tremont Temple and make some money out of it, and the societies divided the gain. There were five of them; the Temple Society did not join the union. In the division there was some little dissatisfaction, the Ladies' Aid Society not getting what it thought was its equitable proportion in this division and perhaps in the honors of the occasion. God and Mammon hardly ever work well in partnership, at least when the latter is the senior partner.

I have mentioned the Ladies' Aid Society and I may as well add a word further in illustration of this article. I have nothing but the highest respect for many who belong to that old Society, claiming to be a charitable adjunct to the "visible supply" of Spiritualism. But no one would know it was spiritual in its intent by attending its weekly gatherings. I have sometimes been pained to see with what indifference spiritual pabulum is listened to by the large number during the platform hour, and the rudeness of general conversation, while one is making an address, unless it be an account of some frauds at some medium's seance, then they are all ears and applause. Any one defending our phenomena, relating wonderful experiences, they lose interest at once; then one hears whisperings of "credulity" and notices manifest uneasiness. One don't hear much Spiritualism there, or see any Banners or spiritual papers. Its officers and some of the prominent members have been among the late raiders on materializing mediums, and the alliance and the results have not been creditable either on the score of honesty or of character. I speak of late exposing parties. Many of the individuals in connection may have been good, honest people, but one can not help remembering the proverb that "birds of a feather flock together."

Our bottom fact has got too strong a hold on the mind of this age for our light to go into eclipse. As faith has in the church the most that can be done by in harmony or opposition is to diminish the volume of the "visible supply," but it would have no effect on the invisible supply. This silent volume is much larger than the pronounced. Spiritualism as a concrete movement needs more harmony or union of thought than it has to draw the world to it, and its prominent feature should be religious, and to that end perhaps churchy in its methods. It claims, as Mr. Savage says, to have proof of a future life. Where the church sees it and adopts it, it will be only proof of its everyday assumptions.

Some like to consider Spiritualism a science, rather than a religion. It is a science based on sensuous facts, like chemistry or astronomy, but it is, from the nature of its facts, particularly allied to

religion, because they enlarge the sphere of man's being spiritually. A man may be a good chemist, or a good astronomer, and still be an irreligious man. I do not see how a man can be a Spiritualist and be an irreligious man. I know there are many, but there must be something out of gear. If the poet Young can say, "An undevout astronomer is mad," much more strongly can it be said, an undevout Spiritualist is mad. But anything that opens the eye to the wonders of nature points to *Infinite Intelligence*, and invites religious thought, whether we deal in atoms and molecules, or orbs and nebulae; and particularly so if our facts are among departed spirits, and proving there is no death. It seems to me that the bottom fact of Spiritualism is the bridge that will lead to a scientific religion; and both Spiritualism and religion are institutions that will have no end.

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## Spiritual Forces.

[From a discourse by Rev. Reed Stuart, delivered recently in Battle Creek, Mich.]

It is worthy of note that all the souls which have most moved the world, and have not so much stamped as furrowed their way of thinking and acting into their age, have set up the claim that they maintained an original and immediate relation to some spiritual force greater than themselves. They have been, in their own estimation, merely passive instruments which another used at will,—the harp which must remain dumb until swept by the passing breeze. They have all heard voices and seen visions which their contemporaries could not hear nor see, and they set their course by these celestial omens. Thus Buddha, thus Zoroaster, thus Jesus, and Paul, and Mohammed, and Luther have felt that they were agents receiving their orders from One greater than they. The word of Jesus, that he came not to do his own will, but the will of him who sent him, is the common testimony of all such like souls. Socrates said: "Necessity is laid upon me; the Word of God must be considered first." Mohammed, coming back from his communings in the mountains, said: "God is great. He alone is real. In devout silence, I will obey him." Luther confessed: "I am not master of myself, God hurries and drives me." The Holy Ghost of the New Testament, the demon of the Greek prophet, the "trance" of the mystic, the "Inner Light" of the Quakers, the "illumination" and the "opening of the word" of Swedenborg are all forms of the same thing; namely, that each private life has an opening on one side to the universal life. And, in whatever degree inspiration may come,—whether it be an ecstasy which catches the soul up to third heavens, and reveals things unutterable, reserved for the select few in history, or only the glow of emotion which oversweeps our own dull souls when we witness a virtuous act or resolve that henceforth our feet shall walk in upward bending paths,—it is a signal that the tide of the sea of Life is rising, and is surging up every inlet and bay of being.

"No man can think nor in himself perceive

A grace of being finer than himself, That beckons and is gone,—a larger life Upon his own impinging, with swift glimpse Of spacious circles luminous with mind, To which the ethereal substance of his own Seems but gross cloud to make that visible, Touched to a sudden glory round the edge."

And, after making all necessary allowance for exaggeration, and subtracting whatever is unrel from the extravagant claims of these great enthusiasts, the results which they have left certify that their claims were not wholly unfounded, and beneath them was there a truth which defies all assaults. These spiritual heroes did not deal with vain and shallow and shadowy things. As we grant a deep and pervading sincerity to the men who have dealt with the laws of the material world,—to Copernicus and Galileo and Columbus and Newton,—a strict justice requires that a like sincerity be granted to those who have sought to explore the secrets of the spiritual world. And, as we believe that the first class found the object of their search,—discovered new worlds and new continents and new laws,—so we believe the latter class, when they report the existence of new spiritual worlds and new spiritual laws. As earth and sun and stars are not mere abstractions, but immense facts, so the words "soul" and "truth" and "God" are not words only, but stand for profound realities. As we have never seen gravitation, but only know the results of gravitation, and then all are ready to infer that it is related to an infinite Force which no one has ever seen, so, although we have never seen justice, but only the results of it, we may as reasonably infer that it is related to an infinite Justice. We can not see the wind which, on a wild November day, whirls the dead leaves into drifts and eddies; but the wind is driving them, nevertheless. Neither can we see that power which ripples the surface of our spirits at times, and awakens within us thoughts of truth and goodness, and life beyond the sky; but it would be a poor form of logic to doubt because sight is denied us. The soul has its own forms of reasoning when it is in the most holy place, and the veil is drawn between it and the court of the understanding. We know when the sun is shining through the rain-drops by the bow which spans the sky; and we know when Deity is shining through a soul by the color of its thoughts, and that its acts are arched with the sky-curve.

The drift and tendency of these passing days, so steeped in material things, is to sever all relation with the upper and invisible Power. We look downward for the cause of things. Our tuition has been largely in things of the earth. We have been taught to suspect that the forces which reside in matter, and push up from beneath, are the sufficient cause of all things. It has been intimated that justice, truth, virtue, reverence, are all dependent merely upon a certain quality and condition of brain-cell, and that conscience is only the result of experience. We may gladly confess the value of much of this teaching. It was needed as a correction of superstition. But we do not wish to be caught and held in the toils of the material, but only to use it

to further higher interests. We would use it as the pine forest uses the ground—to strike out roots into it, only that we may mount toward the sky,—or as we use the solid shore, only to push our boat off into deeper and clearer water. All physical forces and laws, when rightly seen, are but new steps in—

"The great world's altar-stairs,  
That slope through darkness up to God."

Seeing all the amazing displays of Power in the universe,—which never fails and never grows less, which spheres the worlds, which channeled the oceans and pinnacled the continents with mountains, which flashes as lightning and rustles as falling leaf; seeing man, as that Power, thinking and loving and weeping; seeing the way of history, with its groups of saints and heroes and painters and poets adorning every age; seeing the way light and splendor and liberty have been streaming upon the earth,—we may all hold back our doubt, and reverently confess that back of it all lies a spiritual force which we call God.

What else shall we name this Power which is present in all things, which has come to exalt liberty and justice, which warms the heart of the philanthropist and makes strong the arm of the hero? What is this which has led forlorn hopes, which has languished in prison, which has been in martyr flames, which prayed in Gethsemane and suffered on Calvaries and watched by beds of pain and death? What shall we call it but God? Why does not the sunlight fail? Every year the earth is flooded with it, and the nations rejoice in its beams. Because the source yonder in the sky does not fail. Why do not justice and love and pity fail on the earth? Because the Source of justice and love and pity does not fail.

But have we forgotten how to live on friendly relations with the Supreme Power? Have we forgotten how to tap the wires which run from earth to heaven, and can no more receive messages of splendor from that high court? Has the voice which should come to us sweetly, like music across the water, been made silent by the din of rude earth voices? Let us listen again for its clear notes. It is certain that it has not ceased. As ever, the soul of God is ready to be poured into the world through human thoughts and deeds—through thy thoughts and deeds, if thou wilt have it so. Still the Word is ready to be made flesh, and again would dwell among us. The true Light, which lighteth every man that cometh into the world, is still streaming toward our earth.

"God is not dumb, that he should speak no more.

If thou hast wandered in the wilderness And find'st not Sinai, 'tis thy soul is poor. There towers the mountain of the Voice no less, Which whoso seeks shall find; but he who bends, Intent on manna still and mortal ends, Sees it not, neither hears its thunder lore."

What we have learned of physical forces and the method of their application is also the rule in turning spiritual forces to their highest use. We can not change them nor turn them out of their way to fulfill our small and selfish ends. If we use steam or water or electricity, we must respect the law of steam and water and electricity. Thus is it with spiritual forces; it is ours to obey their law, and not try to shape their law to suit our whim. If we would utilize the divine trade winds and gulf streams, we must trim sail and set helm the way they are going. If we would have divine company, we must take the divine direction. We receive by yielding; we command by obedience. The sot, the sensualist, the profane, the hater of mankind, the lover of self, can not commune with heaven. The circuit is broken. But whoso loves truth and virtue, whoso is reverent and humble, to him all secrets are made manifest; and he shares the confidence of God. His welfare becomes a part of the plan of the universe; and all uncertainties and all fears are adjourned, for he knows that the sure years will bring him all needed good, and the solution of all private troubles. He will find every day a miracle, coming fresh from the hand of his infinite Friend. He will cease from what is base and unworthy; and his whole life will be profound and radiant, like the sea and the dawn, because it obeys the Eternal.

THE ISLANDS OF THE PACIFIC.—In addition to the two large islands recently discovered in the Pacific Ocean, a third, says the London Times, has just been discovered lying less than one hundred miles from the northern coast of New Guinea. It has been named Allison Island; is nearly three miles long, rises from one hundred to one hundred and fifty feet above the sea, and has abundant timber. Several stretches of fertile and inhabited land, some of them much larger than Allison Island, have been found within a few years at a distance of two hundred or three hundred miles from the New Guinea coast, and similar discoveries are made once in a while in various parts of the Pacific. Although the maps of the Pacific Ocean are studded with islands, which appear to be lying close together, vessels may sail among these islands for weeks together without once coming in sight of land. So vast is the waste of waters that not long ago a crew which had been shipwrecked in the great island region of the Pacific rowed north for forty days before they reached Hawaii, the nearest land. A. R. Wallace, who has traveled widely in the Pacific, has expressed the opinion that there are still a good many islands which have never yet been seen by white men. Now and then a Pacific trader finds some

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